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Cover Kodachrome—Near Delft, Holland, by Josef Muench

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from June 1 to June 30

Illumination: My understanding is of God, and I am willing that God's will be done in me and all my affairs.

Prosperity: It is not God's will that I lack any good thing. In the confidence that God is my unfailing supply I am secure in my prosperity. Abundance flows to me from every direction.

Healing: It is not God's will that I be sick, God's will for me is health, and I am filled and thrilled with vigor, strength, and vitality.

For instructions about these thoughts turn to page 48

UNITY

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Unity

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God Said, and It Was So

from the writings of

CHARLES FILLMORE

EMERSON SAID that the utterance of true ideas by one with a mission causes kings to totter on their thrones. Words of Truth from a zealous man possess dynamic power to heal and bless because the spiritual man enters into them. This is why they move multitudes and are not stayed by conditions or time. When the zone of Spirit, from which healing words emanate, is unobstructed, they feed the souls of men and are creative as well as re-creative. This is why the sayings of the prophets and mystics have such enduring qualities. They are attached by invisible currents of life to the one great Spirit, and they have within them the germ of wholeness that keeps them perpetually increasing.

The scriptures of the different races are examples of the outward expression of this inner germ. The Book of Job is a dateless work that has been pre-

served through great changes, including the rise and fall of nations. Who wrote it no one knows, but it was not lost with the loss of its custodians. They were wiped out, their lands taken from them, and they are no longer known among the nations of the earth, but the mystic word of Job was not consumed. If they had applied in their own lives the power of the germ word, the fate of these people would have been very different. But the history of The Book of Job is that of nearly all the sacred writings of all peoples. Secular histories and records of the exploits of men and the affairs of nations have disappeared and been forgotten because they told the tale of the passing world of flesh; but the records of those who had to do with the spiritual are preserved, and they are living today as they have lived ever since they were given forth: through the power derived from Spirit. The true prophet of God does not even have to write his words down. He may speak them to the ethers, and through their own inherent power of perpetuation and growth they will find their way into the minds of men to uplift and to heal. Within our knowledge, Jesus did not write a line except in the sand, yet His words are treasured today as the most precious that we have.

We know by these many examples that the word of Truth has life in it, that it has power to restore and make whole, and that it cannot perish or grow less with the changes that come with the fleeting years. The more spiritual the individual is who gives forth the words the more enduring they are, and the more powerfully the words move men the more surely they awaken them to their divine nature.

The words of Jesus were given to common people —according to the world's standard—by a carpenter in a remote corner of the earth. Yet these words have moved men for more than nineteen hundred years to realize, to dare, and to do as no other words that were ever uttered.

When Jesus said, "The words that I have spoken unto you are spirit, and are life," He was speaking in terms of that inner Word which creates all things. He knew that His words were vivified with a life essence and a moving power that would demonstrate the truth of His statement.

These words have rung through the souls of men and set them afire with God's Spirit throughout the ages. This is because they are spiritual words, words that have within them the seeds of a divine life, of a perfect wholeness. They grow in the minds of all who give them place, just as a beautiful flower or a great tree grows from the seed germ planted in the ground.

Jesus knew that the consciousness of man was submerged in the things of sense, that it could not perceive Truth in the abstract, and that it must, under these conditions, be stirred into activity through some stimulating force dropped into it from without. Hence, He sent forth His powerful words of Truth to the thirsty men and said unto them, "Keep my word."

To "keep" a word is to resolve it in the mind, to go over it in all its aspects, to believe in it as a truth, and to treasure it as a saving, healing balm in time of need.

All peoples have in all ages known about the

saving power of words and have used them to the best of their understanding to cast out demons and to heal the sick. The Hebrews bound upon their foreheads and wrists parchments with words of Scripture written upon them. The Hindus, Japanese, Chinese, and nearly all other nations have their various methods for applying sacred words to the alleviation of their ills and for invoking the invisible powers to aid them in both their material and their spiritual needs. Although these methods are faulty in that they tend to use the letter of the word instead of its spirit, they are significant as indicators of the universal belief in the power of the sacred word.

We know that words express ideas, and to get at their substantial part we must move into the realm of ideas. Ideas are in the mind, and it is there we must go if we want to get the force of our words. The Hebrew's phylacteries and the Buddhist's prayer wheels are suggestive of the wordy prayers of the Christian; but this is not keeping the words of Jesus, nor reading the inner substance of the mystical words. This can be done only by those who believe in the omnipresent Spirit of God and in faith keep in mind the words that express His goodness, wisdom, power, and wholeness.

Jesus voiced this nearness of God to man more fully than any of the prophets, and His words are correspondingly vivified with the divine inner fire and life and wholeness. He said that those who keep His words will even escape death, so potent is the energy attached to them. This is a startling promise, but when we understand that it was not the personal man Jesus making it but the Father speaking

through Him, then we know that it was not an idle one; for He said, "The word which ye hear is not mine, but the Father's who sent me." This is why these words of Jesus endure and why more and more they are attracting the attention of men as the years go by. That is the reason why Jesus' words heal.

Whoever takes Jesus' words into his mind should first consecrate himself to the Truth that they represent. That Truth is not the formulated doctrine of any church nor the creed of any sect; not even of Christianity. That Truth is written in the inner sanctuary of every heart, and all men know it without external formulas. It is the intuitive perception of what is right in the sight of God and man. It is this Truth and justice that every man recognizes as the foundation of true living. Whoever consecrates himself to follow the inner monitor, the Spirit of truth, and lives up to its promptings regardless of social or commercial customs has consecrated himself to do God's will, and he is fitted to take Jesus' words and make them his own. His words are then spirit and life.

It is no idle experiment, this keeping in the mind the words of Jesus. It is a very momentous undertaking, which may mark the most important period in the life of the individual. There must be sincerity and earnestness and right motive, and withal a determination to understand the spiritual import of this supreme undertaking. This requires attention, time, and patience in the application of the mind to solving the deeper meanings of the sayings that we are urged to "keep."

People have a way of dealing with sacred words

that is too superficial to bring results. They juggle words. They toss them into the air with the heavenly tone or the oratorical ring and count that a compliance with divine requirements. But this is only another form of the prayer wheel and the phylactery. It is that lip service which Jesus condemned, because the purpose is to be "heard of men."

To keep the words of Jesus means much more than this. It has peculiar significance for the inner life, and it is only after this inner life is awakened that the true sense of the spiritual word is understood. But through his devotions the sincere keeper of Jesus' sayings will awaken this inner life or Spirit, and the Lord will come to him and minister to him as carefully as to the adept mystic.

Jesus said, "The words that I have spoken unto you are spirit, and are life." Spirit is that indescribable invisible cause that produces all reality. He who lives in the consciousness of effects alone can know nothing about Spirit, because he has not made himself acquainted with the realm in which it operates. But no one is barred from becoming acquainted with Spirit and residing in its domain. It is just as accessible as the material and far more attractive. If you want to know about Spirit, you will have to take up spiritual ways. You cannot go to the realm of Spirit by traveling the lower road. The road to the realm of Spirit does not lie on the map of the earth, and no man has found it in his physical geography. That spiritual things "are spiritually discerned" was the discovery of Jesus long ago, but He had no copyright on it. To Him it was a revelation, just as it will be to you and to everyone else when it dawns on the

consciousness. It is a great advantage to the spiritual seeker to make this discovery. Millions of persons in every age have tried to find Spirit through matter and material ways, but they have returned unsuccessful to the dust. "For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not." They did not fulfill the promise of Jesus, because they saw death and succumbed to its dissolving hand. They missed the goal because they did not keep the words of Jesus. They kept the letter instead of the spirit. They applied in an abstract way what was intended for everyday practical use.

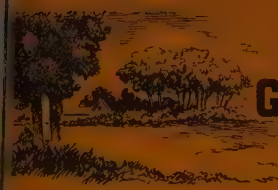
Jesus tells us that His words are spirit, and then says to keep them. How can we keep a thing that we know nothing about? How can we keep the words and sayings of Jesus unless we get right where He was and grasp them with our minds?

Surely there is no other way to keep His words. Those who are trying to do so from any other standpoint are missing the mark. They may be honest and they may be good, sincere people, living what the world calls a pure Christian life, but they are not going to get the fruits of Jesus' words unless they comply with the requirements.

"There's no getting blood out of a turnip" is a trite saying. Neither can you get Spirit and life out of matter and death. Unless you perceive that there is something more in the doctrine of Jesus than keeping up a worldly moral standard as preparation for salvation after death, you will fall far short of being a real Christian.

Jesus did not depreciate moral living; neither did He promise that it would fulfill the law of God. Very negative persons are frequently trustworthy and moral. But that does not make them Christians after the Jesus Christ plan. Jesus' Christianity had a living God in it, a God that lived in Him and spoke through Him. It was a religion of fire and water, of life as well as purity. Men are to be alive: not merely exist in a half-dead way for a few years and then go out with a splutter like a candle. Jesus Christ's men are to be electric lights that glow and gleam with perpetual current from the one omnipresent energy. The connection with that current is to be made through the mind by setting up sympathetic energies.

The mind reacts to ideas, and ideas are made visible in words. Hence, the holding of right words in the mind will set the mind going at a rate proportioned to the dynamic power of the idea back of the words. A word with a lazy idea back of it will not stimulate the mind or heal the body. The words must represent swift, strong, spiritual ideas if they are to infuse the white energy of God into the mind. This is the kind of words that Jesus reveled in. He delighted in making great and mighty claims for His God, for Himself, for His words, and for all men: "I and the Father are one." "All authority hath been given unto me in heaven and on earth." "My Father . . . is greater than all." "Is it not written in your law, I said, ye are gods?" "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." These were some of the claims with which He stimulated His



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mind, and He produced the results: He fulfilled His words. He even raised the dead.

But He did not copyright His words or forbid anyone else to use them. He importuned you and me to keep them as He kept them—right in His heart—to realize that this keeping is no idle repetition of words but the setting up of a living fire in the soul that will never go out. This is what the words of Jesus will do for everybody who keeps them in the inner sanctuary of the mind. They will kindle a fire there that will burn higher and higher until it licks the very canopy of heaven and burns a hole in the blue vault of Truth, revealing the wonders of God to the astonished eyes of man.

Jesus' words are varied, but all are food for the minds of His followers. None of them is too hard for him who would be a disciple, nor is it too far from his present power of realization. What you now comprehend is not the ultimate of your ability in any direction. Your not consciously feeling that you and the Father are one does not militate against its being true. Men in high states of civilization lived for centuries on this planet without knowing that it was a globe and that just across the seas were other continents inhabited like their own. The race today is in the same position as regards the spiritual world. We look with longing eyes across a sea of doubts, fears, and delusions, trying to catch sight of the "Promised Land," but there seems to be no one to pilot us over. But here comes one who is to us a Columbus and who has given us a ship and compass. He has sailed the sea and found the other shore. He asks us to follow Him, and keep His words. His

words are the ship and compass that bring us to port.

In about twenty places in the New Testament Jesus is recorded as saying in substance, "Follow Me." When we inquire into Jesus' teaching, it is evident that He meant for us to follow His example of being receptive to God's wisdom, peace, power, and health. For instance, let us consider His healing of the man at the Pool of Bethesda who had been afflicted with an infirmity of thirty-eight years.

> Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered. And a certain man was there, who had been thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time *in that case,* he saith unto him, Wouldest thou be made whole? The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. Jesus saith unto him, Arise, take up thy bed, and walk. And straightway the man was made whole, and took up his bed and walked.

This healing of the man at the pool represents the power of the Christ (typified by Jesus) to restore the equilibrium of the organism through the activity of spiritual ideas in consciousness, independently of the healing methods utilized by the sense man. The true spiritual healing method employs the word of authority that Jesus spoke, which must be set into activity. Through the power of the word the "infirmity" gives place to perfect equalization and strength.

To the rich young man who desired to enter into eternal life Jesus recommended the keeping of the

commandments, but in addition there was the inevitable "Sell that which thou hast, and give to the poor . . . and come, follow me." Faithfulness to law alone will never make you a follower of Jesus in the regeneration. You must go deeper than this; you must know the inner secrets of the universe. These are revealed in Spirit, and Spirit is found only by those who go about looking for it in an orderly way. People who have for years been students of the science of Christ and who have a clear intellectual perception of its truths are yet outside the kingdom of Spirit. They anxiously ask, "Why is it that I do not realize the presence of Spirit?"

Have you kept the "words" of Jesus? Have you said to yourself in silence and aloud until the very ethers vibrated with its truth, *"I and the Father are one"?* Have you opened your mind by mentally repeating the one solvent of crystallized conditions, "Even as thou, Father, *art* in me, and I in thee"? This means mental discipline day after day and night after night until the inertia of the mind is overcome and the way opened for the descent of Spirit.

The personal consciousness is like a house with all the doors and windows barred. He who lives within may hear voices without, but the doors and windows unlock from within, and it is left to him to unfasten them. The doors and windows of the mind are solidified thoughts, and they swing loose when the right word is spoken to them. Jesus voiced a whole army of right words, and if you will take up His words and make them yours, they will open all the doors of your mind, the light and air will come

in, and in due time you will be able to step forth.

No one can do this for you. You do not really want another to do it although you sometimes think how nice it would be if some master of spiritual ideas would suddenly help you right into his understanding. But this is a childish dream of the moment. You want to be yourself, and you can be yourself only by living out your own life and finding its issues at the Fountainhead. If it were possible for one person to reveal the Truth to another, we should have heaven cornered by cunning manipulators of mind and its glories stored up in warehouses awaiting a higher market. Let us be thankful that God is no respecter of persons; that Truth cannot be revealed by one mortal to another. God is a special, personal Father to every one of His children, and from no other source can we get Truth.

Jesus, who has clearly revealed the Father in His consciousness, tells all men how it came about. He points out the way. He says, "I am the way, and the truth, and the life"; but there is always a condition attached to its realization by the seeker. He must "believe," he must "keep my words," "follow me." Summer up, the condition is that by adopting Jesus' methods you will find the same place in the Father that He found. But the Father is Spirit and spiritual understanding is the open sesame to His kingdom. The secrets of Jesus' words may be said to be in sealed packages to be opened by those only to whom is given "the mystery of the kingdom of God."

But Jesus did not peddle His doctrine. He did not copyright His "words." He claimed to hold converse with the Father, and He demonstrated extraordinary

abilities in many ways in substantiation of this claim. He did not found a sect or in any way fence off His doctrine. He opened wide the way: "Whosoever believeth on me" and "keepeth" My words—shall do thus and so; shall do as I do and do greater things. He made a special prayer to the Father that all who kept His word might be made one with the Father as He was one with Him.

The mighty "words" of Jesus are handed down to us. By using them in the silent corridors of our own consciousness we may come into the place where He now is.

Prayer for a Gentle Tongue

Elizabeth Landeweer

Lord, put a loving bridle on my tongue—
That far-too-ready member, often sharp;
I know its thoughtless lash has often stung;
I know too well how prone it is to carp.
And further, let me not spend priceless speech,
Dear Lord, upon some pointless, dull refrain;
But rather, let the good, warm silence teach
In wisdom and in peace. Let me abstain
From rash and hasty promises soon made,
But which I learn too late I cannot fill;
Let me not utter foolish words, which trade
On bitterness of soul. Let me be still.
O Lord, please touch this tongue of mine and heal
The quick impulsive thrust beyond recall,
Then let me speak the love and faith I feel
And give me grace to let the silence fall.

The One Concern—Spiritual Dignity

ESTHER FRESHMAN

THE WORLDLY MAN is busy with many concerns. There is his concern for money. There is his concern for gathering and collecting material things. There is his concern about his appearance—having, attaining, and keeping personal beauty or attractiveness. There is his concern about his health.

The Great Teacher advises us:

> Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . . Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto the measure of his life? . . . Be not therefore anxious, saying What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things.

And then He gives the magnificent direction that should be man's only concern—man's divine mission: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

Man's one needful concern is his fulfillment—his divine fulfillment with God. This is what he needs to work toward. And what shall be his worth? His worth shall be that of coheir with Jesus, and his preoccupation shall be that of emulating Him.

Jesus tells us that man was not put on earth to

scramble for existence. He was put on earth to live in dignity, to have dignity of spirit. Just what is it to have spiritual dignity? The meaning of the root word for dignity is "worthy." A dictionary defines dignity as "the state, character, or quality of being worthy or honorable . . . worth; nobleness." The definition includes another pertinent and descriptive sentence. It is, "Dignity suggests such becoming elevation of style, manner, or conduct as arises from inner nobility or worth, or from a proper consciousness of one's position or responsibilities."

Look about you. How many persons conduct themselves in a manner befitting coheirs with Jesus. How many perform in ways befitting ones entrusted with the supreme treasure—the kingdom of God? Look at your own life. Are you living it fully to all of its promised potentials? Are you actually conscious of your true position, your divinely assigned responsibilities? Do you conduct your life so as to live up to these responsibilities at all times?

Jesus lived among mankind so that we might all learn the significance of being children of God. His name is synonymous with love. He is called the "Prince of Peace." Love and peace are the jewels in the crown of spiritual dignity. "I am the way," He said, "and the truth, and the life."

Charles Fillmore, in his direct and simple manner, has left us the question and its definite answer. In an article in the January 1954 issue of UNITY and entitled "Man's True Authority" Mr. Fillmore asks: "Are you master of all things? If not, why not? Go into the different avenues of your environment and see if you are master. If not, you are not exercising

your prerogative. You must be master to be happy, because dominion is yours under the creative law. Just to the extent that you give up to external things do you lose your dominion."

In another paragraph Mr. Fillmore continues: "We should direct all the forces that enter into our lives. We give up to many external conditions, when a little analysis and understanding of them would set us free. Jesus laid the foundation of His church, a spiritual consciousness, which is now ours, on faith. He took Peter as a type of this foundation. He said to him, 'Thou art Peter, and upon this rock I will build my church.' By faith we build, and we bind—or loose—whatsoever we will. Applied to creative power, we find that faith has power to bind or loose environment. Yet to your faith add understanding. Faith and understanding should co-operate in the well-balanced mind."

The man who has spiritual dignity does not yield to external conditions. Neither does he seek some temporary and useless escape from them. Man is powerfully supplied. A cocreator with his Maker, there need be no inadequacy. And there is complete freedom of choice—choice to "bind or loose whatsoever we will."

God gave man dominion. He gave it to every man, not to just a few. He put His kingdom within man—within every man, not just one. All of us are His heirs; not just some of us. All of us have access to Him. This, indeed, is enough to invest us with spiritual dignity.

Helen M—— learned this truth after a devastating period of disbelief. Contented in her mar-

riage, proud of her husband's steady upward climb in business, and joyous in having a beautiful daughter, she lived her life as graciously as possible. Then came a day of crisis: Her husband told her bluntly that he wanted his freedom, that he was certain his true happiness was not with her. Bewildered, lost, in utter despair, Helen agreed to a divorce.

Why, she questioned repeatedly, did this come to her? She had not withheld her love; she had done everything to make a beautiful home, to be a good wife and mother. Where had she failed? Tearfully, she sought aid. Frantically she prayed and pleaded. She went every possible place seeking her answers. At last, an old friend, one she had not seen for a long time, heard her story.

"Everything that is gracious and lovely has been destroyed for me! If I could just learn to hate him!"

Her friend studied her and then said kindly but with firmness: "Helen, you must continue always to 'walk in love.' That has been the secret of your beautiful home, of your lovely child, of the grace and charm that surround you."

"But I've failed! The love is all destroyed!"

"Your love is *not* destroyed. Love is giving, and you have not ceased in your giving. Your love is still there for your husband, so nothing has been changed from your standpoint. Keep your heart with God—in 'the high place.' You will have to go ahead with your life, Helen. You can fill your heart with bitterness, or you can keep within it all the beauty, grace, and loveliness you have always known. No one except you can decide. No one except you can destroy or curtail your love!"

In the days that followed Helen M—— kept recalling her friend's advice, taken from the Bible: "Walk in love." When the darkness of self-pity started to close around her she would think, "Walk in love." When she felt that she could not go on another day she would hear the rhythm of these three words.

Today Helen M—— is one of the happiest women I know. Following her friend's definition, that "love is giving," Helen is taking the beauty, the charm, the knowledge, and the graciousness that made her home a lovely one and is generously sharing her gift with young working people who want to learn about making a beautiful home with the means at their disposal. She teaches adult classes in home management, food preparation, and costume selection in the evening school of a large college. Her classes are very popular, inspiring, and exceedingly helpful.

Helen M—— "walks in love," and she has acquired a spiritual dignity that shines from her kindly eyes, that shows in the gentle, sympathetic, and understanding tones of her conversation and in her desire to be constantly adding to her knowledge and yet to give knowledge to those in her classes. She has added understanding to her faith. She has refused to "yield to . . . external conditions." She has bound to herself the things that made hers a rich life, and she is willing to share them with others who have need of them.

I also consider it a special privilege to know Ann. She is a remarkable woman. She is a tiny, colored woman who earns her living by cleaning and creating

order in other persons' homes. Certainly, this does not bring her any great salary, but she is still one of the wealthiest women I know, because she is always able to give. She is always supplying someone else with clothing, with food, or with an emergency bit of money, many times multiplied by her blessing. She is always gifting others with kindness, with comfort, with strength to continue, with God's love.

When Ann makes a bed she puts peace upon it. When she scrubs and polishes a floor it gleams with her best, and her best is dedicated to the service of her Lord. When she cleans a house she puts the seal of love and the blessing of God on it. When she enters a home to work she does so bearing invisible standards. But they are nonetheless inspiring because they cannot be seen. Persons who know this woman are inspired to try to live just a little better each day because they have her friendship. In her own community she is bringing inspiration, a desire for better citizenship, service, and contributing to a better country and a peaceful, loving world. Jesus did so much with only a few loaves and fishes. Ann believes that His power and His love are within her every moment, in all matters. She walks with dignity and lives with a nobility of spirit. Certainly, her concerns are not What shall I eat? What shall I drink? What shall I wear? Her concern, her life's dedication is His righteousness, and His kingdom, and much, indeed, is being "added unto her." Assured, certainly, is her place in His kingdom.

These two persons—Ann and Helen—have been doing as Charles Fillmore advises in the article quoted earlier. They have been exercising their pre-

rogative as true children of God. They have attained dominion over situations that could have been obstacles in their lives. Neither of them has given up to external conditions. "By faith we build," says Mr. Fillmore, "and bind or loose whatsoever we will."

Long, long ago we were told our direction. And today the call comes through to us again, ever more needful: "Seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature."

This is the one concern: that we put on our mantles of spiritual dignity and wear them proudly as befits children of God. Then can we be princes of the realm—each and every one of us—with dominion over our destinies. God's armour is our strength. We can meet any challenge, "loosing" our fears, "binding" unto us His wisdom, His power, His love. We can emerge nobly, humbly, and gratefully, the victory forever ours.

Prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—MALACHI

What Is Your Thought Pattern?

CLARA S. MCKEE

ALL OF US HAVE thought patterns, even though we may not realize it. These patterns are created by our habitual way of thinking about our surroundings, our work and play, our well-being, our relatives and friends, or any circumstance that may arise in our lives.

Is the pattern of your thought one that is bringing you harmony in your relationships with the persons at home and at work? Do you have ample supply and good health? Are you happy and at peace? If you are not experiencing such harmony, then it would be wise to change your thought pattern.

We are often told that outer circumstances change when we change our thought about them. There is a reason for this. Thoughts create. Everything we see had its beginning as an idea. Paul said, "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear."

Is this not true in our own experience? Perhaps we have an idea of a way to spend our vacation. We know where we want to go and decide to travel by car, airplane, train, or ship. We make reservations, plan the clothing we shall need—everything is done by thought, so that when the day arrives we have already taken the trip mentally.

Likewise, we build a house first in our minds. We make rough sketches on paper to get a general

idea of what we want; then the architect draws them in detail, until the plan is ready for the contractor. Finally, we see the structure arise where before there was an empty lot, overgrown with weeds.

Because we have this power to create, we can make our lives what we choose. We shall experience what we have steadfastly pictured in our minds. Fleeting, changeable thoughts do not make tangible realities.

It has been said that "all things come to those who wait"; but what comes depends on what one waits for.

"According to your faith be it done unto you."

If, by our fear and doubt, we picture ill-health, lack of sufficient supply, or other negative conditions, we are using a pattern that will produce those conditions. It is so simple and yet so complex an idea that it is almost beyond comprehension when first presented. In Paul's First Epistle to the Corinthians he says, "But God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong."

A simple, childlike faith is all that is necessary to build a richly satisfying life—a life complete with all one can desire. But to place this statement against the prevalent idea that one must battle his way to success, that success means the amassing of material things is to invite the scorn of many.

Jesus came to be an example and to show us the way—and He proved it for us. One who follows the Christ way of living finds his life very full. There is

purpose in his work. Instead of working to earn money, he works to perfect his skill and to be of service—and he finds his reward much greater than when he worked only for the pay check. He builds a pattern of thought that creates for him a satisfying, happy life.

Do you earnestly try to find God, and yet seem far away from Him? Do you still feel face to face with your problems? The Psalmist said, "Be still, and know that I am God."

How often are we really still enough to find God? Our problems, our amusements, our work occupy our minds so completely that there seems to be no room left for quietness. The radio or television fills the air with music, voices, and pictures, so that concentration on any idea becomes difficult, if not seemingly impossible. Do we really seek God? Or do we merely implore His help and then keep our minds busy with our problems and our surroundings? The promise is, "Ye shall seek me, and find me, when ye shall search for me with all your heart."

We need to make a pattern for finding God by giving Him our attention, by recognizing Him in everything about us. As we practice this, we shall become more and more conscious of His presence. We shall be grateful to Him for benefits we accepted without realizing that they came from Him. Soon we shall find that thankfulness rises up within us spontaneously because we have built a thought pattern that leads us Godward. Because of it we search for Him with all our hearts and we find Him.

In the 24th and 25th chapters of Exodus we read of God's calling Moses "into the mount" to receive

instructions for the building and furnishing of the Tabernacle. After all the instructions are given, God says to Moses, "And see that thou make them after their pattern, which hath been showed thee in the mount."

Because the Bible was given to us as a pattern for our lives, there is always a deeper meaning than may be apparent on the surface. We are taught that the Bible is a history of the evolution of man from the sense, or material consciousness to the spiritual consciousness.

Moses' going up into Mount Sinai can be applied to our lives by thinking of "the mount" as a high state of consciousness. Our consciousness is composed of our habitual thoughts. When we train our minds to think spiritually, then we shall be following the command, "See that thou make them after their pattern, which hath been showed thee in the mount."

It follows, then, that if we hear God's call to go "into the mount" to listen to Him we shall lift our thoughts to a higher plane and learn, in the quietness of listening for the "still small voice," the things He would have us do to best serve Him—how to build "the tabernacle" and to gain a realization of the Godlike qualities within us.

The ideas that come to us in the quietness on "the mount" are the patterns we are to use in building our bodies into fit temples as God's abiding place. "Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you?"

Is it not heartening to know that, while God expects us to live lives worthy of Him, He does not

leave us to struggle alone? He dwells within us as our motivating power, as our very life, so that when we make our will one with His He works through us.

In The Epistle to the Philippians, Paul says, "I can do all things in him that strengtheneth me." The Christ that strengthened Paul is the same Christ that spoke through Jesus when He said, "All things are possible to him that believeth."

Jesus Christ followed the perfect pattern and overcame the world, and in so doing He became our example. This same Christ resides in each of us, awaiting our loving attention to the "pattern, which hath been showed thee in the mount."

I Step Softly

Margaret Hurdon Keifer

I step softly on the grass,
Lest I profane the sanctity
Of the night hush as I pass
Each moonlit, blossom-laden tree.

In golden hours the fragrant trees
Were vocal in the warming sun,
Invaded by the restless bees;
Moon-washed and still, their song is done.

And yet, the silver silence grows
More meaningful in knowing
This loveliness the earth bestows
Is heaven overflowing.

Bring into Captivity

BESSIE CAUGHREAN

NOT MANY OF US recognize that "we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds), casting down imaginations . . . and bringing every thought into captivity to the obedience of Christ."

On his way to Damascus to persecute the Christians, Paul, then called Saul, found that the weapons of his carnal mind, his conceptions of right and wrong were suddenly destroyed. He learned how to bring "every thought into captivity to the obedience of Christ."

Most of us have read and reread the writings of Paul, but we may never have been able really to understand them. If we did understand them, we would be doing as great works as Paul did. We do not understand how to bring into captivity our every thought because we give power to the false. We recall that Jesus said the Devil "is a liar, and the father thereof."

The majority of us probably believe in the power of the Devil, or in the power of evil. Why? Is it not because we are not better servants to values above those of the sense man? Paul, on his way to Damascus, had no idea what Christ could do for him. Like many of us, he was unaware of his true Father. "And this is life eternal, that they should know

thee the only true God, and him whom thou didst send, *even* Jesus Christ." We, like Paul, may be asleep to the fact that the spiritual principle of mind and consciousness is the one, true Father. Like Paul, we give power to persons, situations, and things through the reaction of our minds.

In every struggle of life two choices are presented to man: the true and the false. We may be confused about both of these because we may not understand that there are two sides to every man: one facing inward to God, the other facing outward to the life of the senses. Paul must have been faced with a struggle between the two the day he walked toward Damascus. And his story reveals that he entered Damascus a changed man, a man who no longer had any desire to persecute those who had found the Christ. "I believed, and therefore I did speak," said Paul, and multitudes were awakened by his influence.

In Paul's day there was a certain standard among men according to the letter of the law, and Paul had been living up to this standard. When Jesus appeared, however, He made sinners of everyone by showing them the real standard and telling them: "Christ in you, the hope of glory." "If I had not come and spoken unto them, they had not had sin."

Paul, like many of us, had wanted to remain self-satisfied and wanted others to remain in the same consciousness because he was unaware of the fullness of Christ, unaware of the true life within him. After his trip to Damascus he was known as a "pestilent fellow" and was arrested as a "mover of insurrections." Yet he carried the victorious name

of Jesus in his heart, for he had that inward viewing or spiritual precept of life. "He that standeth steadfast in his heart . . . shall do well," Paul wrote.

"But how are we to bring our 'every thought into captivity'?" you may ask. You are to keep your eye "single" to the one Being: God. Have you ever noticed how double-minded you are? If you have not, consciously try to keep your mind on a single line of one of the psalms. You will be surprised how often you find yourself thinking of different subjects, subjects unrelated to the one you started to concentrate on.

Every time you become aware that your mind has wandered from God to another subject, you should return your thoughts to Him and start over. This is the way Brother Lawrence practiced the "presence of God." I am sure that Paul found Christ this way, too, for he states that we must "press on toward the goal unto the prize of the high calling of God in Christ Jesus." If you keep your resolution high and your eye single to the mark, you will, like Paul, pass through all the tests without struggle or strain, for His "grace is sufficient for thee."

If you "keep your eye single," you will rid yourself of all selfishness, all self-seeking and greed, all jealousy, and every known evil of the sense man. Your mind will be as the mind of Jesus, which was not clogged with any desire to gain money, position, or prestige. His mind was free of such worldly thoughts, for He did not judge life by outer appearances.

Jesus said to Nicodemus: "We speak that which we know, and bear witness of that which we have

seen; and ye receive not our witness. If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?" We, too, must become aware of spiritual values. We must perceive God as Spirit, that Spirit which quickens, animates, and inspires us to express only the good. We must develop the spiritual faculties that God has implanted in us so that we can perceive God as the Spirit dwelling in men's hearts.

After Paul found Christ within, he lost all desires of the sense man. He was transformed by renewing his mind, by cleansing it of greed and self-seeking, of false aspirations and desires. Paul himself said, "The letter killeth, but the spirit giveth life."

It is that something above the sense man, then, which we must contact through faith. Paul found this truth within himself, but he could not reveal it clearly to others, for it is something within man, and each man must find and experience it for himself.

In the realm of outer truth the case is different. Outer truth lies in that part of our minds which is turned toward the senses and a world that has been made manifest. Everything has already been made, but we must bring the thing we want into manifestation even as God brought light into manifestation.

It is something we have to experience within ourselves.

Outer things may give us fame, but they do not belong to us as does an inner experience. Our change comes through the inner, active sides of our minds. Only that from within can change us. Bringing into captivity every thought to the obedience of Christ is

an inner experience. And until we consciously try to bring every thought to the obedience of the Christ, we shall never recognize God's power, which is able to pull down the strongholds of the carnal mind.

Until we begin with ourselves, we cannot see ourselves. Many of us know some persons who are always criticizing or condemning others. Those persons criticize and condemn others because they do not understand themselves. No doubt Paul never understood himself until the day he walked toward Damascus. Can you not imagine how he must have compared himself to Jesus? And he probably said to himself, "If Jesus could do those things, why can't I?" Anyway, we find Paul writing to Timothy and telling him: "Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee."

When the gossip, negative tales, criticisms, and condemnations of the sense man leave us, they make room for thoughts of light, goodness, truth, and love for God and our fellow men. As we let His mind become active in us, we shall enlarge our capacity to receive and to retain pure, holy, forgiving, and loving ideas, even as Jesus did. As we weave this new pattern into our minds, we shall praise and thank God, for divine love causes our human minds to become broad enough to glorify the Father. The sense man looks through a glass that is dark and narrow. But when he broadens his mind so that it cannot hold unprofitable thoughts and ideas, he sees more clearly through that glass. The glass does not change; the man changes his way of thinking, his attitudes, by bringing into captivity his every thought. Then,

what he once saw he sees no more. And it is strange to some how, after a bit of Truth becomes real to them, it also becomes real to their neighbor.

But how easy it is for us to take things as they appear! Sometimes we think that we can deal with everything logically. This way of thinking may handicap us. We may ask, "Why is this so?" It is so because we may not call into activity the unawakened higher degrees of understanding. The seeking and finding of God is a work of understanding, wisdom, and knowledge. We may not be aware that the less our understanding of God is, the more tyrannical and "outside of man" God may appear to us. And if we place God at such a disadvantage, we are in more slavery!

So the first place for me to begin is within myself, and you must begin within yourself. I must bring into captivity every thought and make it conform with the thought of Christ. I am to trust God at all times, in everything, and to make known to Him my requests, because He is my foundation, my source of power, and my Saviour. If my hope is "set on the living God, who is the Saviour of all men," then I will be "bringing every thought into captivity to the obedience of Christ." Also, I will recognize that "the weapons" of my warfare are "not of the flesh, but mighty before God" who "renderest to every man according to his work."

You and I must speak "the things which befit the sound doctrine . . . sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed." If we are to speak the things that become sound doctrine, we must train our senses and

our thoughts toward the treasure house of our kingship, our inmost center. We must "look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged," as Isaiah exclaimed.

There is a path within every man, or one might call it a ladder, that reaches to heaven, as in Jacob's dream. Moving up and down on this ladder or path between the mind of God and man's consciousness is a perfect balance, a perfect harmony. When you become aware of this pathway to God, you will find that all things serve you, for your vision is lifted upward, "bringing every thought into captivity" so that perfect harmony can be established between you and God. Then you will be able to stand up fearlessly and not be afraid of anything, of any circumstance or any condition, for you will realize that your weapons are not carnal but are from God, who is above all, in all, and through all.

But you, like Paul, must let everything else go. You must leave all for "the prize of the high calling of God in Christ Jesus." This is bringing your "every thought into captivity to the obedience of Christ."

EMERSON SAID: *Jesus Christ belonged to the true race of prophets. He saw with open eye the mystery of the soul. Drawn by its severe harmony, ravished with its beauty, He lived in it, and had His being there. Alone in all history He estimated the greatness of man. One man was true to what is in you and me.*

Man's Affinity for God

ELIZABETH SEARLE LAMB

IS IT A SNOW-CAPPED mountain rising against a deep-blue sky that calls to your heart? Is it the wide sweep of tawny prairie land, or the ocean waves rushing in upon a New England shore?

Marjorie Kinnan Rawlings writes in her book "Cross Creek" about the affinity between persons and places, how our roots go deep into the earth, and how there is within each of us a preference for a certain kind of place. As I read her words, there flashed before my mind's eye a picture of my own perfect place—waves of aqua blue break into a froth of foam just off a white-sand beach; coconut palms flank the beach with boles curved against the wind, the great fronds shaggy; the sun beams warm, but the air is soft and fragrant from the flowering trees farther inland. Yes, each heart has its own affinity for some bit of earth!

And more! Each heart has an affinity for God. An affinity, according to one dictionary, is "any natural drawing or inclination; close relationship or agreement."

From the dawning of civilization, man has reached out toward something bigger than himself, toward the very source of life and the reason for his being, toward what we know today as Truth. Evidences reaching back into the Stone Age show that even then man sought some power outside himself and some reason for the spark of life within his

body. These earliest beliefs centered around idols, which man could see for himself. As time went on, he began to understand that the source of all things must be sought apart from the material things that can be seen. The gods then were imaged as supermen, dwelling in some unseen regions in the heavens, who were to be greatly feared and appeased. Eventually man evolved to the monotheistic God—but still He was a God of vengeance. It was Jesus who taught us that He is a God of love.

Today we know that "God is Spirit"—omnipotent, omnipresent, and omniscient. It is for communion with this God that we long. There is an affinity, a natural inclination and a reaching out, a desire for agreement and close relationship. When this desire is not understood, when it is frustrated and the agreement and close relationship with God never realized, then the whole life is frustrated. Basic personality problems develop. Alcoholism or the frantic desire for pleasure, for money, or for material things may ensue in a futile attempt to satisfy the misunderstood inner longing.

Once we understand that our restless cravings stem from the basic and unrealized desire to seek our affinity with God, we end our frustration. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

"I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help *cometh* from Jehovah,
Who made heaven and earth."

"And I shall dwell in the house of Jehovah for ever." These are signposts on the way, and there are many more—in the Bible, in other books and magazines dedicated to helping us reach an understanding of Truth. As Theodore Parker, an early American clergyman, wrote, "Truth never yet fell dead in the streets; it has such affinity with the soul of man, the seed however broadcast will catch somewhere and produce its hundredfold."

What is Truth? Though it may be written in a thousand different words, painted into artistic masterpieces, woven into great symphonies, the basic Truth still is: God is; I am. And there must be a relation between the allness of God and the individualness of each man.

How, then, can you and I understand this relation? It is not difficult; in fact, the very simplicity of the way Jesus taught has fooled some persons into passing His teaching by for more complicated religious techniques. A deep, inner desire to know God is the first requisite. Just the desire alone is not enough, however. We must take time, silently and alone, to find the way to God, the source of all, and then rest in this communion. So are we renewed spiritually, physically, and mentally. We learn true contentment this way. Unworthy desires fall away, for they are born of the frustration of the soul to reach the very heart of God.

Once this communion between man and God becomes a regular and established pattern of life, then, indeed, do things begin to take place in the outer, physical life. Food, shelter, clothing—these are necessary, and they come in abundance when they are

no longer ends in themselves. Bodily health is perfected; new creative powers are opened within us; new harmonies appear in social relationships. There is a challenge and an excitement in this kind of life—one based at its very core on Truth.

There is, indeed, a physical affinity between man and a special bit of earth, but the spiritual affinity between man and his God is greater by far! And strangely enough, if this spiritual affinity is fulfilled, then the heart can find beauty and love and joy and peace in any spot of earth where the circumstances of his life have placed him. Tropical jungle, Himalayan mountaintop, Andean plateau, broad Midwestern plain, or European capital—the place has no effect on communion with God. But communion has a tremendous effect on the relationship of the man to the place where he is. As long as he is in close contact with God, then his life will be filled with an abundance of all good things.

POWERS

Eleanor Halbrook Zimmerman

A word can be a lovely thing,
A phrase can be a crown,
A prayer can be power-given wing
To call high heaven down;

A blessing's in the kindly deed,
The phrase that sweetly wrought,
And all the powers of dark recede
Before a loving thought!

Make Your Religion Live!

LESLIE E. DUNKIN

SO-CALLED "lovology" and "livology" make our religion live. Any religious faith, to be complete, consists of theology and these two helpful aids. Indeed, a balanced Christian faith calls for both.

For centuries the world has been indulging intensively in various systems of theology. These have been given various labels, including Mohammedanism, Shintoism, Confucianism, Hinduism, Judaism, Christianity, and many others. Within Christianity the various churches and religious bodies have been devoting a great part of their time to theology. In each instance, the results have been divisive; theology has been producing an increasing number of different isms. Christianity has an ever-expanding maze of churches and religious bodies. In fact, each local church or religious body is likely to have different detailed theologies.

What have been the individual results? A maximum number of theologies, churches, and religious bodies have failed to change or benefit their individual members proportionately, yet churches today are reporting record memberships and attendance. At the same time, crime, corruption, immorality, greed, threats of war, and the like are on the increase.

Theology alone or even an overemphasis of it has failed. So much attention has been devoted to it that the sciences of "lovology" and "livology" have

been seriously neglected. Our religious faith needs to be seasoned with all three elements.

Theology is a system of religious thought of God, but lovology and livology actually turn the God-filled person toward other living persons. Christ Jesus lived a life of love for others. After the Resurrection and Ascension His followers expressed their views of Him in a written system of theology, which is included in the Bible; but He led a life of love and did not become a blind or inactive slave to any personal system of theology.

Jesus emphasized lovology and livology repeatedly rather than any involved theology, as represented in those days by the scribes and Pharisees. When John the Baptist sent some of his followers to Jesus to ask if He were really the Christ, no involved system of theology was presented to them. Jesus merely suggested that they tell John of "the things which ye hear and see." The Greeks, who went to the followers of Jesus, also emphasized this when they requested, "We would see Jesus." Paul presented the heart of effective livology when he stated, "Christ liveth in me." And his livology is helped by a radiant Christ lovology.

When you enter the modern home you see a switch on the wall near the door. Livology tells you to push the switch so you can use and enjoy an electric light. Or you may have a wall or floor socket, and livology tells you to plug your electrical equipment into this socket so you can use and enjoy the power of the electricity.

Theology would prompt you to investigate this switch thoroughly—the socket and the entire wiring

back of the source of the electrical power. The result too often after such "wire-splitting" theological investigation is that the electrical installation is so much pulled apart that practically no electric light or power is available.

American essayist Ralph Waldo Emerson must have had this in mind when he wrote, "What you *are* . . . thunders so that I cannot hear what you say to the contrary." Read your Bible and other inspirational material carefully. When you find a "switch" or a "socket" for your life turn this switch at once or plug your plans and activities into the socket. Use and enjoy the added light and power to the full.

"God is love" is one switch or socket. Turn this on or plug your plans and activities into this electrifying love, and you will have the finest lovology possible. Have love for everyone at all times and for all situations you may meet. You will not love sincerely very long before it will be expressed in helpful action toward those you love.

"Do that which is honorable" is another switch or socket. What an illumination and transformation would be wrought if you and I and everyone else would turn on or plug into this fine power of honesty in all things!

"Whoso trusteth in Jehovah, happy is he" is another switch waiting for you to use. Turn on and use radiant joy in your life at all times and for everyone. This will make your faith shine for all. "Be longsuffering toward all" is also a prepared outlet of power for your life. Remind yourself to be patient with all persons because you are looking for the good in their lives.

"And be ye kind one to another, tenderhearted, forgiving each other" is another wired source of power for you to use. Let the light of kindness be turned on in your life. Let your livology be prompted by a sincere kindness.

Inspirational reading, which you should do every day, is replete with ideas for you to use for your livology. These are not for you to tear apart with theological examination and argument; they offer you, instead, connections whereby your love and life may be brighter and more active. The farther you go with and the more you use this lovology and livology, the more you will find you are making your religion really live.

James reminds us that "pure religion and undefiled before our God and the Father is this, to visit the fatherless and widows in their affliction, *and* to keep oneself unspotted from the world." This is the livology of action and the lovology free from all selfishness. Make your religion real with these two practical sciences.

PRAYER FOR PEACE

In the name of the Lord Jesus Christ we pray for and decree a permanent peace, uniting all the nations of the earth in a league of justice and righteousness, in which the life, liberty, and love of God shall be paramount.

Goal: Perfection

MILDRED MAY PARK

WHEN JESUS SPOKE to the multitudes during the Sermon on the Mount He said, among others, these words; "Ye therefore shall be perfect, as your heavenly Father is perfect." Such instructions may seem a large order, both for His followers of that day and for those of us who endeavor to walk in His footsteps today.

Do we consider this admonition beyond our attainment, beyond our doing something about it today? Or do we remember that the greatest heights are scaled one step and one day at a time?

There is already in the heart of every child of God, which means you and me, a desire to be something more than we presently are. No matter into what channel of expression such desire has been turned, it is, in reality, a reaching out for God. As Jesus so beautifully prayed in The Gospel According to John, "And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was." This is the innate hunger of every man to express the perfection of his Father-God.

Man has sought in strange ways to satisfy his inner hunger. He is still seeking, and his search has taken him into many difficult situations. It is time for him to come to himself; it is time for him to realize that the way has been provided, pointed out, yes, even lived, in the perfect example of Jesus.

But how many of us have ever thought of the perfection of which Jesus spoke as meaning exactly what the words imply and as pertaining to each of us? Yet, what else can it mean? Jesus talked with men and women very much like us, but He did not waste words, for He knew their power. He gave no idle teaching, no useless instruction. Everything Jesus taught, He lived. He meant for us to do likewise. It is only right, then, that right where we are now, in understanding, in action, we begin to follow His instruction—not tomorrow, next month, or next year, but today.

In examining Jesus' life and following His teaching there are four facets or phases of great importance to remember. First, He was a man of prayer. Recorded in our Bible are numerous instances when Jesus turned aside during His busy days to pray. "Come ye yourselves apart . . . and rest a while," He said to His apostles. Oh, that we would remember this invitation in the midst of the hurry and confusion of our times! How much such prayerful rest could mean in re-establishing us in Godlike ways!

Jesus' prayers were always positive, not begging petitions to a great and distant Being. If we examine His prayers further, we find that thanksgiving plays a large part in them. As He stood by the grave of His friend Lazarus, He lifted His eyes and said: "Father, I thank thee that thou heardest me. And I knew that thou hearest me always." This is the prayer of a Son who knew His loving Father.

We should examine our own prayers to see whether they emulate those of Jesus, to see whether they are positive statements of our awareness of the

abundant good that is our heritage as children of God. Jesus knew this truth for Himself, and He earnestly endeavored to teach it by word and act to all who followed Him.

As a starting point to living more fully the perfect life we are instructed and intended to live, we can do two things about our prayers. We can take more time to pray; and we can establish in our days a definite time for prayer. Spiritual food is so much more important than material food to our true unfoldment. Few of us willingly miss even one meal a day; are we as careful about our time for prayer?

Our prayers should be of thanksgiving and of accepting the fullness of the Christ life as already provided and ours to express. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." These are simple but important things we can do. If we only do them, we shall soon realize how true is the rhyme, "You soon will find in every way that things go better when you pray." This is so, for when we pray we keep in touch with God.

A second way in which Jesus lived the Christ life was in His thinking. Many men are now coming to realize how filled with meaning is Proverbs 23:7: "As he [man] thinketh within himself, so is he." We may be inclined to believe that we can think one thing and be another, that our fellow men will not know what goes on within our minds and hearts. We deceive no one, least of all ourselves, for what goes on in the innermost parts of us is what we really are. It is only within ourselves that we have full control; and if we control the within, make our thinking

Christlike in nature, it will change and color our lives and all our affairs.

We might take a practical example. Every time we step into a car, a plane, or a train, we enjoy the result of someone's thought. How marvelous our present modes of transportation would seem to our forefathers who crossed this great country in covered wagons. And what has brought about this change? First, someone began to think of better methods of transportation; word and act followed thought—they always do. Invention followed invention, and today we fly over mountaintop and ocean with ease. All of this, as is the beginning of all things, was first an idea in someone's mind.

Jesus thought the thoughts of God. It was to re-establish Himself in the thought of the perfection of God that He turned aside so often to pray, so that, in the face of an appearance of sickness, for instance, He saw only the wholeness of the life of God and with authority could say, "Thou art made whole." Such prayer opens to us the thoughts of God. Prayer and right thought are two phases of living the Christ life of perfection that go hand in hand. Jesus taught their importance and practiced both of them.

According to Jesus, a third requisite is to live a life of service. The apostles of Jesus, those men who walked so closely with Him, argued among themselves about their own greatness. Human nature has not changed much since that time, has it? Those men had done great things with Jesus; they had healed the sick; they had cast out demons; but they often lost the humility necessary in every true service, just as we do today. Jesus told them that those who

would become truly great must serve, and He cited the humility of a child as an example for them to follow. But they did not understand, even as we do not always understand.

At the Last Supper, so near the end of His earthly ministry, Jesus performed a very lowly service. He washed the apostles' feet. Surely this must have impressed them. Thus, no task is too lowly for us if it is a service to our fellow men. True service entails walking in high places, yes, but it also requires willingness to work in the lowly ones.

The importance of serving one another cannot be overestimated. "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another," Jesus said. And at another time, in answer to a question as to which is the greatest commandment, He said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . And a second like *unto it* is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law [that is, the whole way of living the Christlike life of perfection] hangeth."

The fourth point to remember for him who would walk in the footsteps of Jesus is steadfastness. "If ye know these things, happy are ye if ye do them." In the Old Testament, in the 25th chapter of Leviticus, there is an interesting account about Moses and his concern with the "giving of the law." The people of that day were principally an agricultural people, and so the law was given to them in their own terms. It is written that every seventh year was to be "a sabbath unto Jehovah." No crops were

to be planted, no harvest made, even no fallow crops gathered in. It was also promised the people that if they were obedient there would be sufficient store not only for the year in which no crop was planted but also for the eighth and ninth years while the new crops were coming to full maturity.

Have we the faith to face "the seventh year" with steadfastness? "The seventh year" is that time when our prayers seem long in fulfillment, when our problems loom large before us. But it is then that we need to stand fast in our belief. All of us have seen, at some time or other, the mighty workings of the power of God, and so our faith is our store. If we are obedient to that which we know is true of the one God, in whom we trust, then our store will be sufficient, and we shall be sustained until the coming of the new harvest, the answer to our prayers, the solution to our problems. This is the promise.

Steadfastness touches each phase of living a Christlike life. Steadfastness in prayer opens to us the ideas of God; steadfastness in keeping our thought centered in God makes our minds, our bodies, and our affairs open channels for showing forth His image and likeness. Steadfastness in being ever alert to serve God and our fellow men with sincerity and humility keeps for us the law of God.

But, you may say, "I try, but somehow always fall short of that which I know I should do." Do not allow such thought a place in your consciousness. Do not condemn yourself. If today you have not taken the time you should for prayer, if your thoughts have not always been the highest of which you are aware, if you fall short in true service to

those near and dear to you or to the stranger within your gates, do not dwell on these shortcomings. Rather, dwell on your resolve to make tomorrow better. And if you build each day a little more of that which you know of God into the very fabric of your life, it moves you toward your true goal.

There is One who has walked this way, One who was tempted, even as we, but overcame temptation. He said, "Follow me." He meant for you and for me to use in our daily living, as He did, the principles of righteousness and Truth.

If today we pray and think and act according to our highest understanding, then tomorrow the path will become a little clearer. The next step in understanding, in thought, word, and action will open naturally. And so we shall walk ever onward and upward until we have fulfilled the instruction, "Ye therefore shall be perfect, as your heavenly Father is perfect."

If this man takes the red
  As you the blue,
Is yours the whole of truth?
  Is his not true?
Spirit is Truth,
  Howe'er the colors fall.
The fact goes back
  To Spirit after all.

—*Selected*

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: My understanding is of God, and I am willing that God's will be done in me and all my affairs.

Prosperity: It is not God's will that I lack any good thing. In the confidence that God is my unfailing supply I am secure in my prosperity. Abundance flows to me from every direction.

Healing: It is not God's will that I be sick, God's will for me is health, and I am filled and thrilled with vigor, strength, and vitality.

INSTRUCTIONS—Prayer is two-sided; it is asking and receiving, invocation and affirmation. It is lifting the mortal mind up to the place of Spirit through some powerful thought. It is a persistent affirmation of a true desire.

Prayer is a mighty force; it is the language of spirituality. When scientifically developed it makes man master in the realm of created ideas.

Our class thoughts are very carefully selected. For the coming month study thoroughly each little lesson on the following pages and then each day join us in the silence and realize the Truth contained in the affirmations herein given.

Spiritual understanding is the highest form of understanding. It is consciousness of the Absolute.

By concentrating on understanding we gain a clearer perception of the breadth and depth and sweep of its power, a power that man wields and that in its highest expression proves that his true nature is divine. The I AM calls forth the living Spirit of the Christ and reawakens by a word the consciousness of true understanding. "Understanding is a wellspring of life unto him that hath it."

Many times lack of understanding, not only individual but collective, confronts us on every side. We blunder along instead of walking confidently, open-eyed. Or we sit undecided waiting for something to turn up when, urged and guided by the inner light, we should be going forth to meet good fortune.

"If any man willeth to do his will, he shall know of the teaching, whether it is of God, or *whether* I speak from myself!"

Will is the executive power of the mind. To strengthen the will, and at the same time to discipline it along right lines, requires clear understanding. But man can balance his will and his understanding; when he does this he will always do the right thing at the right time. Nearly every mistake is the result of will's acting without the co-operation of its brother, understanding.

In the name of Jesus Christ affirm,

My understanding is of God, and I am willing that God's will be done in me and all my affairs.

As children of the most high God, we know every good thing is ours by divine inheritance. Man has never had a desire that could not somewhere, in the providence of God, be fulfilled. If this were not true, the universe would be weak at its most vital point. Desire is the onward impulse of the ever-evolving man. It builds from within outward and carries its fulfillment with it as a necessary corollary.

Metaphysically speaking our home is in God. To demonstrate a prosperous home we must prepare it as the abiding place of God, who gives prosperity to all His children and adds no sorrow therewith. Determine to know God's will and to do it. Affirm often, *I am determined to achieve success through doing God's will.* That sums up the whole law. God is more willing to give than we are to receive. What we need to do is to determine what is His will, what He is trying to give, and open ourselves to receive His bounty. We do that by willing to do His will.

The divine resource never fails. The very fact that we have an ideal picture of a world of abundance in our minds carries with it the possibility of its fulfillment in manifestation. We all know that. Our work is to make all our thoughts chord with Divine Mind. God is our prosperity. Let us impress that thought daily on our minds, and we shall be sure to reap financial success. Affirm,

It is not God's will that I lack any good thing. In the confidence that God is my unfailing supply I am secure in my prosperity. Abundance flows to me from every direction.

God's will for His children is health, and the Spirit of health is always present to minister unto the sick. Always remember that words of Truth are indeed health-giving; speak them with power and authority.

Man begins really to live when he realizes that all life is the manifestation of God. Then he loves life and it has real zest for him. He enters fully into joyous living.

When one receives the quickening of the Holy Spirit in the inner man the power of Spirit opens his mind to a new understanding of life, and he is no longer bound by false beliefs of sin and sickness. He is a new creature in Christ Jesus.

So exalt your mind by thinking majestic thoughts; quicken the inner man by using words of Spirit life and light and power.

The "river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb," referred to in the 22d Chapter of Revelation is a symbolic picture of the life flow in the body. We control all sensations by opening up the inner spiritual forces and raising them to God consciousness.

When the strength, power, and energy of Spirit are established within, and you are filled with their purity and wholeness, the life forces flow freely, peacefully, and harmoniously into soul and body, and are made whole. Affirm,

It is not God's will that I be sick. God's will for me is health, and I am filled and thrilled with vigor, strength, and vitality.

What Have You in the House?

IN SEEKING SUPPLY it is well to bear in mind that the way of the Father invariably is to take hold of what resources we already possess and to add to them and increase them. This was what Jesus did when He fed the multitude with the increased food of which the "five loaves, and two fishes" were the basis. It was also the method practiced by the prophet Elisha when he increased the widow's "pot of oil," an incident rich in meaning for all who are looking to God for supply.

When the widow importuned Elisha to help her in her distress and relieve her poverty, his first question was, "What hast thou in the house?" He sought to discover first the woman's personal resources—something that could be added to and increased. The prophet recognized that no one is so completely barren of possessions as to have nothing upon which to build an edifice of sufficiency and prosperity. The poorest always has resources, though perhaps unrecognized (by him), unused, and invisible. The widow, answering Elisha's question, declared she had "not anything in the house"—and then, as an afterthought, she said—"save a pot of oil."

Every one of us, no matter how destitute he may be, how pressing "the creditor" (read the full story of this widow and her pot of oil, in II Kings 4:1-7), how hopeless the outlook, has a "pot of oil." It may be some skill that can be utilized. For instance, a woman was left a widow, in poverty, a few years ago. She developed her talent for making jam, and built

up a large business. A local firm paid her a big sum of money for her recipes and her reputation as a maker of jams.

Possibly some forgotten bit of personal property may be the "pot of oil." The late P. T. Barnum, in his autobiography, told of how he got a fresh start after having lost everything in the world. Barnum wanted to take over a business, but lacked the money with which to purchase it. The owner asked the showman if he had any real estate. Barnum remembered an almost useless strip of swampy land that he had possessed since boyhood. That fact of ownership clinched the deal, and from that start he built up the "greatest show on earth."

It may be that all one has in the house is an idea, but fortunes have been made out of nothing more tangible than ideas. In fact, a good idea is probably the most valuable "pot of oil" that one can possess. Everything that exists was first an idea.

Let us face this truth: When we ask God for supply, God asks us the question that Elisha asked the widow, "What hast thou in the house?" What have you that can be increased? What resources have you in yourself? There is justice in this attitude of the Father toward us. We should not expect Him to give to us if we are not utilizing what we possess. His way is to use the resources possessed; our part should be at least to know what those resources are. It was when the widow herself recognized what she possessed that the prophet took the "pot of oil" and added the increase.

There is the first step in securing supply: We must realize that we have something "in the house,"

something that is already ours. Even God does not take nothing and multiply it. Twice nothing is nothing; a thousand times nothing is still nothing. God adds the invisible resource to the visible resource, causing us by a searching "What hast thou in the house?" to realize and recognize what resources we actually possess. Ability along some special line, aptitude for certain work, organizing ability—any of these may be ours all the time, yet be unrecognized by us until the question comes to us and we search the house, search ourselves, our minds, our intelligences, our memories and take stock of ourselves. Then God augments the supply of oil, as Elisha did.

It may become necessary to enlist the aid of others in order to develop our hitherto unrecognized resources. "Go, borrow thee vessels abroad of all thy neighbors," was the instruction of Elisha; in other words, make use of what already exists, even if it is in the possession of others. It is not wrong to borrow, if one gives value for value received. Civilization is built upon a structure of credit. It would be impossible to carry on the world's work without credit. By the way, credit is one of the best evidences of the vitality of faith. All men who have made big successes have secured the help of others, the service, the money, the machinery, the "vessels" of their "neighbors."

The farmer never could secure the full benefit of the wheat harvest were it not for the grain elevators. After threshing his grain, he takes it to an elevator and stores it. There it is graded, and kept until it is ready for shipment to the markets of the world. He "borrows" the grain elevator to hold his

grain, which is but the increase that the law has added to the seed that he has sown. It may be that with others he is part owner of the elevator, either when it belongs to a co-operative company of farmers or to the government, but the principle still holds good. The farmer would be utterly unable to husband his harvested resources were it not for his ability to make use of what belongs to others.

Let us get hold of the truth that everything belongs to everybody and, with entire respect for the rights of others, let us understand that the divine plan of supply is to utilize to the fullest extent all existing facilities. Suppose the widow had waited until she made, or had someone else make, receptacles to contain the oil, instead of, under Elisha's instructions, making use of the vessels of her neighbors: What would have been the result? Probably "the creditor" would have come and demanded her two sons to be his bondmen in lieu of payment of her debt. There are far too many "vessels" lying unused, too many empty warehouses, too many unused automobiles, too many unoccupied stores. Let us make use of the things that belong to others when we do not possess them ourselves, and then we shall enrich the owners as well as ourselves. We do our neighbor a service by using his unused vessels and compensating him therefor.

There are two forces that are to be used in working out God's plan of abundance for us: co-operation and concentration. Apart from the co-operation that the widow had from her neighbors in borrowing their vessels, she had the help of her sons. "Her sons; they brought *the vessels* to her," is how the

writer of II Kings describes the fact of their co-operation with their mother. The persons that are nearest and dearest to us by ties of blood, or even by membership in our household, or those who work with us or for us in our business, should prove the most efficient helpers, the best co-operators. It is questionable whether anyone can obtain abundance without the co-operation of others.

The co-operation that others give us in securing our supply should and will be a blessing to them as well as to us. The widow's two sons would have been enslaved by the creditor for their mother's debt, and the oil would not have been increased. Let us not be unwilling to see others prosper. Co-operation is two-fold—in giving and in receiving. There will always be plenty for those who are instrumental in helping us to realize our abundance, as well as for ourselves. "Pressed down . . . running over," is the rule when God gives of His abundance to us. If our measure of plenty is "running over," for what purpose other than that somebody besides ourselves may share the abundance? Who more logically are entitled to share it than those who help us to realize the abundance?

Concentration is another essential factor in obtaining increases. We read of this widow that when her sons had brought into her house the vessels that had been borrowed from the neighbors, she "shut the door," shut everything outside that might distract her from the purpose and the work in hand. She concentrated, allowing nothing to interfere with what she had to do to obtain the increase. Too often we fail to obtain the supply we seek because we do not shut out the things that take our minds off the

tasks in hand that come between us and our source of supply, that cause us worry and concern, that create doubts and suggest difficulties. How much "oil" would the widow have received had the door been left open and the neighbors allowed to come in and watch the process? Very little, probably.

One can imagine the conversation that would have taken place had the next-door neighbor dropped in while the widow was carrying out the directions of the man of God. How ridiculous it would have looked to the neighbor! Here was a woman trying to fill a great many vessels with oil from the contents of just one pot of oil. "Why, you must be crazy!" the visitor probably would have said, leaning on her long neighborliness as justification for her plain speech. Then she would have rushed out to call in other neighbors to see what this foolish woman was doing. How much oil would the widow have received? Very, very little.

Shut the door of your house if you would have God's abundance poured out upon you. Your supply is something between you and God. It demands your undivided attention. Concentration is one of the most difficult things to practice but one of the most richly paying. With concentration upon a task we become invincible. Concentration involves the exclusion of everything except what is necessary to the work in hand. We must get alone with God if we desire to get anything from God. We must concentrate!

When our increase has come we must use it rightly and justly. "Go, sell the oil, and pay thy debt, and live thou and thy sons of the rest," was the parting admonition of Elisha, after the widow had told him

of the results of her carrying out his instructions. How often have we gone to the source of supply in desperate need and have sought supply for a definite and specific purpose and then, when we have received what we have asked, we have devoted it to other purposes—have acted selfishly, unwisely, ungratefully?

The widow might have allowed her two sons to be taken by the creditor and have left the debt unpaid. But her first duty, said the prophet, was to utilize the increase for the purpose for which she had sought it, the payment of her debt; then she and her sons could live "of the rest." If we utilize our increase for doing what we have told the Father we needed it for, not only shall we be complying with the conditions upon which supply is given, but there always will be enough left to support us.

If there is any message in the incident considered here, it is that we should take heed of our own undeveloped resources and find out what we have "in the house"—the mental house, the physical house, the idea house. All of us are rich in the possession of dormant powers, sleeping talents, unknown possibilities, and hidden potentialities. We should take stock, make inventory, and then bring to God what we have, that He may increase and add to it.

Years ago the writer's brother bought an old ship carpenter's tool chest. This old chest had four feet or knobs, one at each corner. After he had owned the chest for years, he was moving it one day when one of the feet was knocked off. He noticed that this foot or knob was hollow; he wondered if the others were hollow. He took all of them off, and found

each one hollow; in one he found a nugget of gold that he afterward sold for about six hundred dollars.

Hidden resources! He did not know what he had "in the house" until he accidentally discovered it. Perhaps we all may not find nuggets of gold, but all of us may discover something the existence of which we have not hitherto suspected or imagined. God adds to, increases, and multiplies what exists. That is His way. Let us "think on these things," make our inventory, find out what we have "in the house," and let God increase our store.—*John H. Roberts.*

Creed for Living

Berniece Ayers Hall

Let me not dwell in fear or strife,
But rather be in love with life!
Why should I worry now or fret
What others do, and soon forget
To claim God's promised love and care,
Or use the faith by which true prayer
Wings swift and sure to Him, indeed;
Before I ask He knows my need.
Though others have a wealth of things,
I still can have a heart that sings
A grateful song for daily bread,
A roof at night above my head.
I have His precious company,
And that is wealth enough for me.
My problem, not that I acquire
What other people may desire
Or seek the world's approving nod,
But that I keep in step with God.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, June 5, 1955

UNITY SUBJECT—*Manasseh's Wickedness and Penitence.*

INTERNATIONAL SUBJECT—*Fruits of Repentance.* —II Chron. 33:1-20.

1. Manasseh was twelve years old when he began to reign; and he reigned fifty and five years in Jerusalem.
2. And he did that which was evil in the sight of Jehovah, after the abominations of the nations whom Jehovah cast out before the children of Israel.
3. For he built again the high places which Hezekiah his father had broken down; and he reared up altars for the Baalim, and made Asheroth, and worshipped all the host of heaven, and served them.
4. And he built altars in the house of Jehovah, whereof Jehovah said, In Jerusalem shall my name be for ever.
5. And he built altars for all the host of heaven in the two courts of the house of Jehovah.
6. He also made his children to pass through the fire in the valley of the son of Hinnom; and he practised augury, and used enchantments, and practised sorcery, and dealt with them that had familiar spirits, and with wizards: he wrought much evil in the sight of Jehovah, to provoke him to anger.
7. And he set the graven image of the idol, which he had made, in the house of God, of which God said

to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever:

8. Neither will I any more remove the foot of Israel from off the land which I have appointed for your fathers, if only they will observe to do all that I have commanded them, even all the law and the statutes and the ordinances *given* by Moses.

9. And Manasseh seduced Judah and the inhabitants of Jerusalem, so that they did evil more than did the nations whom Jehovah destroyed before the children of Israel.

10. And Jehovah spake to Manasseh, and to his people; but they gave no heed.

11. Wherefore Jehovah brought upon them the captains of the host of the king of Assyria, who took Manasseh in chains, and bound him with fetters, and carried him to Babylon.

12. And when he was in distress, he besought Jehovah his God, and humbled himself greatly before the God of his fathers.

13. And he prayed unto him; and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that Jehovah he was God.

14. Now after this he built an outer wall to the city of David, on the west side of Gihon, in the valley, even to the entrance at the fish gate; and he compassed Ophel about *with it,* and raised it up to a very great height: and he put valiant captains in all the fortified cities of Judah.

15. And he took away the foreign gods, and the idol out of the house of Jehovah, and all the altars that he had built in the mount of the house of Jehovah, and in Jerusalem, and cast them out of the city.

16. And he built up the altar of Jehovah, and offered thereon sacrifices of peace-offerings and of thanksgiving, and commanded Judah to serve Jehovah, the God of Israel.

17. Nevertheless the people sacrificed still in the high places, but only unto Jehovah their God.

18. Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of Jehovah, the God of Israel, behold, they are written among the acts of the kings of Israel.

19. His prayer also, and how *God* was entreated of him, and all his sin and his trespass, and the places wherein he built high places, and set up the Asherim and the graven images, before he humbled himself, behold, they are written in the history of Hozai.

20. So Manasseh slept with his father, and they buried him in his own house: and Amon his son reigned in his stead.

GOLDEN TEXT—

Teach me to do thy will;
For thou art my God:
Thy Spirit is good;
Lead me in the land of uprightness.
—Psalms 143:10.

SILENT PRAYER—*I build my life on the foundation of Truth.*

The meaning of Manasseh is one "who makes to forget." Metaphysically, we should designate it as "denial." Ephraim ("doubly fruitful") and Manasseh were brothers, the sons of Joseph. They answer to the will and the understanding, or the positive and the negative attitudes of mind in their relation to the body. Thus, when we take the affirmative and positive, without seeking to know the relation of things, we are Ephraim, the will. When we relax into the realm of related conditions and lose ourselves in observing the phenomenal, we are Manasseh, the understanding. The well-balanced man establishes both of these states of mind in equilib-

rium, and is poised between affirmation and denial, which is reflected into body as positive and negative.

A too active will causes one to become tense and brittle. But affirmation and denial, with spiritual ideals constantly before us, gradually raises the whole man on a spiral of ascending mind-force until he attains the Christ consciousness and is free from all thoughts of duality.

The twelve years of age of Manasseh when he began to reign, means that the negative mentality had involved all the twelve faculties. Hence, all the thoughts were "evil in the sight of Jehovah." One of the evidences of a truly spiritual mind is the ability to master and overcome conditions. Evil means a falling short, or failure in this respect.

Baalim and Asheroth represent nature in its various sensuous aspects. "All the hosts of heaven" are the sun, moon, and stars and the twelve signs of the zodiac. When we fall into the evils of Manasseh we think the planets and stars rule over us and that it is necessary to pay them a certain degree of homage, or worship because of their influence. Some persons in this day have great faith in their "ruling planets" and think they are bound to certain traits of character because they were born when those sidereal bodies were in the ascendancy. This is "forgetfulness" of the God power within us and brings us into condemnation.

The Manasseh mentality usually goes from one step to another in Baalim worship, until it exhausts them. Luck, chance, the changeable laws of animal life, enchantments, sorcery, familiar spirits and wizards, are some of the avenues through which the

Manasseh mind attempts to regulate its life. Indulged in for a time, they lead the negative mentality into deeper and deeper bondage until the transgressed law reacts on the transgressor, and he is put "in chains, and bound . . . with fetters, and carried . . . to Babylon" or utter confusion. The escape is through prayer to God, and the return to his "city of peace" within the soul—Jerusalem.

QUESTIONS

1. How does man attain the Christ consciousness and become free from all thoughts of duality?
2. What is one evidence of a truly spiritual mind?
3. What are some of the avenues through which the Manasseh mind attempts to regulate its life?
4. If indulged in, to what can the various steps of Baalism worship lead?
5. How may we attain that "city of peace" within the soul?

Lesson 11, June 12, 1955

UNITY SUBJECT—*Josiah's Devotion to God.*

INTERNATIONAL SUBJECT—*Preparing Youth for God's Service.*—II Chron. 34:1-12a.

1. Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem.

2. And he did that which was right in the eyes of Jehovah, and walked in the ways of David his father, and turned not aside to the right hand or to the left.

3. For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father; and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the Asherim, and the graven images, and the molten images.

4. And they brake down the altars of the Baalim in

his presence; and the sun-images that were on high above them he hewed down; and the Asherim, and the graven images, and the molten images, he brake in pieces, and made dust of them, and strewed it upon the graves *of them* that had sacrificed unto them.

5. And he burnt the bones of the priests upon their altars, and purged Judah and Jerusalem.

6. And *so did he* in the cities of Manasseh and Ephraim and Simeon, even unto Naphtali, in their ruins round about.

7. And he brake down the altars, and beat the Asherim and the graven images into powder, and hewed down all the sun-images throughout all the land of Israel, and returned to Jerusalem.

8. Now in the eighteenth year of his reign, when he had purged the land and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of Jehovah his God.

9. And they came to Hilkiah the high priest, and delivered the money that was brought into the house of God, which the Levites, the keepers of the threshold, had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin, and of the inhabitants of Jerusalem.

10. And they delivered it into the hand of the workmen that had the oversight of the house of Jehovah; and the workmen that wrought in the house of Jehovah gave it to mend and repair the house:

11. Even to the carpenters and to the builders gave they it, to buy hewn stone, and timber for couplings, and to make beams for the houses which the kings of Judah had destroyed.

12a. And the men did the work faithfully.

GOLDEN TEXT—

Wherewith shall a young man cleanse his way?
By taking heed thereto *according to thy word.*
—Psalms 119:9.

SILENT PRAYER—*Truth is. I am the thought of Truth, hence I am.*

We are told that Josiah "walked in the ways of David his father," but history says his father was Amon; hence we perceive that the "father" here referred to is the spiritual parent, whom David represents all through the Hebrew Scriptures. Jesus was the Son of David; that is, his source was spiritual, and through acknowledgment of that source He came into the powers of the God-Man.

So Josiah is that in man which connects itself with Spirit and tries to carry out or substitute being for seeming. To do this we should begin early and go forward, turning neither to the right nor the left. This unwavering loyalty to Truth is necessary to success. Vacillation excites distrust in ourselves, our God, and our friends. A good affirmation for the vacillating mind is, "Though he slay me, yet will I trust in him."

The purging of Judah and Jerusalem is systematic denial of errors of mind and wrong practices that have become habits in both the objective and subjective consciousness. "Asherim," or "groves," were the symbols of Venus, the goddess of love, and were usually of a sensual character. Metaphysically, the "molten images" and the "graven images" mean those productions of the imagination that are first in a free, then in a formed state of consciousness. The lascivious imagination is in the molten state, the second step of which is the "graven image," or physical sensation. These are both to be purged and denied in mind and body. We thus dissolve or make "dust" of these conditions. Casting them from us

utterly, they go back to the formless and inert.

The burning of the bones of the priests on the altar means the sacrificing or giving up of the material or gross forms of our religion or ideas of God. You may have overcome sensuality and changed your ideas about the personality of God and yet be clinging to some personal spiritual leader. Burn these "bones," by vigorous denial of human foolishness and ignorance and affirmations of divine wisdom. In ancient times, as now, it was the habit of the devout to give special reverence to priests and spiritual leaders and to call them fathers. Jesus puts a quietus on this worship in Matthew 23:8: "But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, *even* he who is in heaven."

After denying and purging the mind of error we should see to it that we put the builders at work on the temple. Denial is always destructive, and leaves vacancies in the consciousness to be built up with positive statements. When vigorous denial is followed by a feeling of weakness, we may know that we have destroyed some thought structure upon which we have been depending and have built nothing in its place.

We should then affirm our spiritual strength until we are again in the consciousness of strength. The carpenters and builders are the universal, constructive forces of being. These are always at work in the organism when right thought is holding sway. But after a siege of error it is necessary to start them anew by affirmations of substance based in Truth—"hewn stone," the unity of good, "timber for cou-

plings," and the eternity of the now, "beams for the houses."

QUESTIONS

1. How did Jesus come into the powers of the God-Man?
2. Metaphysically translated, what do "Molten images" and the "graven images" denote?
3. What is meant by burning "the bones of the priests upon their altars"?
4. How may we attain a greater consciousness of strength?

Lesson 12, June 19, 1955

UNITY SUBJECT—*Christian Association: A Necessity to Spiritual Growth.*

INTERNATIONAL SUBJECT—*Preparing for Worship.* —II Chron. 35:1-6, 16-19.

1. And Josiah kept a passover unto Jehovah in Jerusalem: and they killed the passover on the fourteenth *day* of the first month.

2. And he set the priests in their offices, and encouraged them to the service of the house of Jehovah.

3. And he said unto the Levites that taught all Israel, that were holy unto Jehovah, Put the holy ark in the house which Solomon the son of David king of Israel did build; there shall no more be a burden upon your shoulders. Now serve Jehovah your God, and his people Israel;

4. And prepare yourselves after your fathers' houses by your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son.

5. And stand in the holy place according to the divisions of the fathers' houses of your brethren the children of the people, and *let there be for each* a portion of a fathers' house of the Levites.

6. And kill the passover, and sanctify yourselves, and

prepare for your brethren, to do according to the word of Jehovah by Moses.

16. So all the service of Jehovah was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of Jehovah, according to the commandment of king Josiah.

17. And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.

18. And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did any of the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19. In the eighteenth year of the reign of Josiah was this passover kept.

GOLDEN TEXT—

I was glad when they said unto me,
Let us go unto the house of Jehovah.
—Psalms 122:1.

SILENT PRAYER—*The thought that God is with me and that I am with God fills me with joy at all times.*

While every individual is a distinct being and must develop in his own God-given way, each one is, in Truth, a part of a great whole, at one with all other persons, and, because of this union with all, he must develop with the race. He must learn how to live with others and grow with them. He must associate with others, for his own good as well as theirs. Because of this necessity men have built churches wherein they can gather and worship God together.

If a person stays by himself, keeps his religious

views to himself, and does not share his inspirations and joys with others, if he never listens to the opinions and convictions of others and does not consider them, he becomes narrow minded and one-sided. If any man daily contacts the world in a business way and fails to contact other persons in religious worship whenever possible, his enthusiasm for the things of Spirit is likely to wane, and he is apt to become increasingly selfish and worldly minded.

We can rejoice always in the thought of God as being with us and of the Christ consciousness as being ready to become active in us at our will. "The house of Jehovah" is the consciousness of God within us, and we should always be glad to enter into it either in the solitude of our own heart or in company with others who are like-minded. As members of the race we must associate with others in the thought of God and of our spiritual development.

The word Jerusalem means "city of peace," and we rightly cultivate peace in communion with our fellows. It is easy to be at peace with ourselves when alone, but to feel the same in the company of those whose views do not in all respects coincide with our own is not easy. We need to develop a consciousness of peace at all times, to hold ourselves poised and serene regardless of the thought currents that may be stirred into expression around us. Then we shall realize the substance of peace, unbroken and unbreakable, and become more firmly established in the Truth consciousness.

Truth has many phases, and these phases are discovered by diverse means. Science discovers ma-

terial phases or aspects not known before. Moral and spiritual truth, embracing the law of life or the divine law, was revealed in part before Abraham emigrated from Ur of the Chaldees. Without written record of the laws of God, Abraham nevertheless discovered the authority of the I AM and the nature of unwavering faith in the divine. Following in his steps, his descendants rediscovered the truth that the thought of God has power to inspire the mind and heart with faith, love, obedience, and other qualities of greatness.

From time to time down the centuries these truths have been rediscovered by those who have looked for them. The priest Hilkiah found "the book of the law in the house of Jehovah" and delivered it to Shaphan, the scribe. The latter read the book, which may have been the Book of Deuteronomy, to Josiah the king. Josiah was inspired by the reading to keep the commandments and proceeded to have his people stand "to the covenant." He made a covenant to "walk after Jehovah" and he revived the Passover, which had been allowed to lapse and be forgotten. A rebirth of faith in Jehovah and a revival of all the ordinances followed the reading of "the book of the law" because the king was inspired by it to obey the highest truth known at that time.

The commandments of Jehovah enjoin purity of thought word, and action upon man. And as man maintains this high standard he realizes oneness with the divine, unmixed with any conscious taint of what is untrue or low. The testimonies of Jehovah are the sure proof of His presence and par-

ticipation in man's efforts. Right thinking and living, as practiced daily by man, form these testimonies. The statutes of Jehovah are the principles of right on which life rests. All these we must keep with our whole heart and soul if we would unite our life with God.

The natural man esteems highly many things that the mind of Spirit sees as unreal. We must cease to follow materiality in its various disguises, as well as pride of intellect and the sensuous aspects. We are to leave them all for the consciousness of the spiritual law at the center of our being and make this law the mainspring of our daily life and thought. As we gain control of our thought processes and increase our understanding of spiritual law and spiritual power, we leave the fields of confusion for the higher and fairer state of conscious unity with God. In doing this we learn the joy and peace of the Christ Spirit described by Jesus when He said to His disciples, "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you." Thus we keep the Passover to Jehovah in Jerusalem.

QUESTIONS

1. Why must man develop individually, in a way peculiarly his own? Why must he learn how to live with others and to grow with them?
2. What is apt to be the result if one does not mingle with others, especially in worship of God?
3. Is it more important to develop peace in communion with others than within ourselves?
4. How may we unite our lives with God?
5. How do we learn the joy and peace of the Christ Spirit?

Lesson 13, June 26, 1955

UNITY SUBJECT—*God's World.*

INTERNATIONAL SUBJECT—*God and the Nations.*
—Zeph. 3:1-5, 14-20.

1. Woe to her that is rebellious and polluted! to the oppressing city!

2. She obeyed not the voice; she received not correction; she trusted not in Jehovah; she drew not near to her God.

3. Her princes in the midst of her are roaring lions; her judges are evening wolves; they leave nothing till the morrow.

4. Her prophets are light and treacherous persons; her priests have profaned the sanctuary, they have done violence to the law.

5. Jehovah in the midst of her is righteous; he will not do iniquity; every morning doth he bring his justice to light, he faileth not; but the unjust knoweth no shame.

14. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

15. Jehovah hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even Jehovah, is in the midst of thee; thou shalt not fear evil any more.

16. In that day it shall be said to Jerusalem, Fear thou not; O Zion, let not thy hands be slack.

17. Jehovah thy God is in the midst of thee, a mighty one who will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing.

18. I will gather them that sorrow for the solemn assembly, who were of thee; *to whom* the burden upon her was a reproach.

19. Behold, at that time I will deal with all them that afflict thee; and I will save that which is lame, and gather that which was driven away; and I will make them a

praise and a name, whose shame hath been in all the earth.

20. At that time will I bring you in, and at that time will I gather you; for I will make you a name and a praise among all the peoples of the earth, when I bring back your captivity before your eyes, saith Jehovah.

GOLDEN TEXT—

Let the nations be glad and sing for joy;
For thou wilt judge the peoples with equity,
And govern the nations upon earth.
—Psalms 67:4.

SILENT PRAYER—*The effect of righteousness is peace; "my peace I give unto you."*

Zephaniah announced that the "day of Jehovah" would come but that it would not be the sort of day the Jews expected. It would be a time of reckoning and doom for the unrepentant. Only the righteous would escape. Zephaniah counseled his people to seek Jehovah if they wished to escape His anger.

Although Zephaniah was a stern and somewhat puritanical prophet, an inner revelation of God's law enables us to discern wherein we have fallen short. After experiencing it, we may be more positive in our denunciation of evil. Like Zephaniah, we know that deliverance is ours if we will return to the Lord.

Throughout the Bible we have promises of this world as it will be when men have become spiritual by accepting the Christ truth and making it practical in their lives, thus filling the earth with the knowledge of the Lord.

Every follower of Jesus Christ believes in the possibility of universal peace and works for its es-

tablishment in the earth. That universal peace will come no Christian persons doubt. The people want peace and they are going to have it. The evolution of the race out of barbarism into civilization demands it, and the divine law promulgated by Jesus Christ will be fulfilled.

War will continue as long as religious and secular leaders cultivate destructive thoughts in their own characters. Peace will be established by people who love peace and have cultivated its qualities in themselves until they no longer desire to destroy their fellow men.

But, we may say, "Why doesn't God do something about the undesirable conditions in the world?" This often repeated query, uttered by the skeptical and unbelieving, is heard day in and day out. Imitating the skeptics, Christian believers everywhere are looking to God for all kinds of reforms in every department of manifest life and are also charging Him with death and destruction the world over.

Is God responsible for all that occurs on this earth, and if not all, how much of it?

The Bible states that God created the earth and all its creatures, last of all man, to whom He gave dominion over everything. Observation and experience prove that man is gaining dominion over nature wherever he applies himself to that end. All the real mastery that man attains in the world has its roots in his mind, and when he opens up the mental realm in his being there are no unattainables.

It is quite obvious that the marvels experienced in this age would, if properly utilized, vastly im-

prove our standard of living. However, experimentation has proved that we have tapped a kingdom that we do not know how to handle safely.

Robert J. Moon, professor at the University of Chicago and one of the inner group of American physicists who developed the atom bomb, made this comment in addressing a Moral Rearmament group recently:

"We are in the twilight of mankind, where man's story as written by man alone is near its end. If we continue to act by intellect alone we shall only produce craftier weapons for man's destruction. We must find a force that will make atom bombs impossible. Unless we find this force there is no way to prevent total destruction."

Professor Moon goes on to say: "This is the age of the absolute. In an age of absolute weapons, we need the articulation of the absolute level between good and evil . . . We must learn to listen to God in this fusion era. Then confusion will disappear. This must become the age of the Holy Spirit first, the intellect second. When man listens, he can hear God's voice. He speaks to everyone. . . . Under God's guidance we will arrive at a stage in history when atomic energy will be a blessing to mankind."

Addressing this same conference, French statesman Robert Schuman said: "Democracy and her freedoms can be saved only by the quality of the men who speak in her name. It is not a question of a change of policy: it is a question of changing men." Peace is not "just an armistice where there are no more weapons. It is a new spirit which means the end of all Iron Curtains and of all barriers between

human beings." It is a turning to God.

By right thinking man can have the co-operation of God in producing manifestations and thereby can set up the kingdom of God in the earth; or he can ignore God and attempt to form a world and govern it without divine aid.

The great and most important issue before the people today is the development of man's spiritual mind and through it unity with God. There seem to be things in more immediate need of being done to alleviate present conditions, but the taproot of all this confusion is our failure to use our minds intelligently. We can only think as God would have us think by adjusting our thoughts to divine ideas. Religion and all that it implies in prayer and recognition of God in idea and manifestation is the one and only way out of the chaos in which we find ourselves. We must therefore begin at once this unity with the Father-Mind by incorporating divine ideas into all that we think and speak.

QUESTIONS

1. How may deliverance be ours?
2. How will peace be achieved in the world?
3. How may man have the co-operation of God?
4. What is the important issue before persons today?
5. How do we achieve unity with the Father?

I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him . . . Hold the pattern of sound words . . . in faith and love which is in Christ Jesus.—II TIMOTHY

Silent UNITY

My understanding is of God, and I am willing that God's will be done in me and all my affairs

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I DON'T LIKE to write my name merely on your order forms without telling you over and over again how grateful I am to you all for your wonderful work. I bless all the dedicated persons there who offer prayers.

God has been so much a part of my thinking and I have been so blessed that I don't seem to have any problems.

Only a few days ago I awoke with a bad cold and for a few hours I sort of gave in to it, but I got out one of your books and gave myself a good treatment. Within an hour all traces of it were gone. These are just everyday things but sometimes I think we don't take the little things to God in prayer. Life goes so much smoother when we do.—*N.T., California.*

WORDS CANNOT EXPRESS my gratitude to all of you. About a year and a half ago I wrote, asking you to pray for my eyes. Since then, my trouble has ended, and my vision has improved so much that I have practically discarded my glasses. I'm more than posi-

tive that your prayers and mine were answered. —*Mrs. F.T.M., Rhode Island.*

He Shall Have Abundance

MY TWELVE YEAR old daughter and I find so much joy and satisfaction in practicing the prosperity bank plan. We have a nightly ritual of dropping a coin into our bank. After she is in bed I get our bank. We hold it in our hands and to ourselves we say: *"My affairs are in God's care and keeping, and I am prospered in all that I do."*

Shortly after our first prosperity bank was begun, my husband received a raise in salary. When he told us about it my daughter said, "I knew you would, daddy!" Her faith is so strong and so wonderful; and we know that since we've been using our bank and reading the Unity literature we are happier and our lives are much richer. May God bless you!—*Mrs. D.D., Missouri.*

Hearken unto Me

LAST FALL I WROTE you and asked that you pray that I might get a job at a large factory here that planned on hiring new employees.

Although older, experienced people said they would hire only men, I felt that God had some opening in that factory for women.

The plant called me two weeks ago among seventeen other women to sew upholstery. At first it seemed hard, but an article in UNITY stayed with me, an article in which the author wrote of God going all the way. I knew that God was with me.

Of all the women hired, I do believe I was the first to make production, and now it is so easy that I have time to spare after making my quota. I could shout of God's goodness from the housetops.—*Mrs. C.H., Michigan.*

ONCE AGAIN YOUR wonderful prayers have brought me the help I needed! Not so very long ago I wrote you for help in finding an apartment. As if a miracle happened I now have just the right place.

When I wrote to you I placed my name with the manager of a very nice apartment building. He told me that he was afraid it would be a long time before a vacancy would occur. However, never for one minute doubting, I told him to keep my name and that I was sure I would eventually obtain an apartment in his building.

Then, at least six months before the manager thought there would be a vacancy of any kind, the lady in the very best of the downstairs single apartments notified him that she had accepted a position in the East and that she would be leaving in three weeks. So I shall have the perfect little place I have so wanted—an apartment with south and east exposures, sun practically all day long, and the whole building in the midst of a wonderful flower garden: trees, bird baths, and with plenty of space for outdoor living as well.

This is all so wonderful and I am so very grateful to you for all of your help! Truly, God never fails when we turn to Him with faith and trust. —*J.L., California.*

I WOULD LIKE to tell you of a recent answer to

prayer. For several years my husband and his brother seemed to hate each other. I asked prayers from you to help clear this situation.

A few days ago my husband decided to call on his brother, who now lives a hundred miles away. I am happy to state that we were cordially received and everyone seemed happy to forget old wounds and bitterness.—*Mrs. O.M., Washington.*

Father, I Thank Thee

I AM ALWAYS AWARE of how God is taking care of me in all things, big and small. The other day my purse opened without my knowledge on one bus on my way to work and forty-two dollars slipped out. When I got out at the end of the line a man picked up the money, also without my knowledge, and when we both boarded the next bus he came to me and handed me the money.

I wanted to give him a reward, but he refused. I said, "Thank you and God bless you." Then I immediately sent my thangsgiving to God.—*V.M.R., Louisiana.*

My Help Cometh from Jehovah

IN OUR LIFE UNITY is a must, and my wife and I keep back issues of the magazine close at hand. This morning I picked up the November 1954 issue and received great consolation and peace through reading the "Sunday Lessons."

It is beyond my comprehension how it is possible to publish and mail such a grand and uplifting magazine for the price of only one dollar.—*S.A., Ohio.*

UNITY CENTERS AND CLASSES

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Katheryn Jarvis, 2803 Highland ave

ARIZONA

Globe—Sarah Lightle, 117 E Oak
Phoenix—Harold Irving, 213 N 1st ave
Tucson—Chas Smith, YMCA

ARKANSAS

Little Rock—Mildred Brown, 1504 Spring

CALIFORNIA

Alhambra—Albert Ransford, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty, 1009 Cordova, Magnolia Arcade
Cambria—A Williams, Derby & Warwick
Canoga Park—Mary Hider, 7429 Canoga
Castro Valley—Edith Gruenwald, 1025 Crow Canyon rd
Colton—Harriet Nicholls, 13 W H st
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, 3979 Tilden
Escondido—Lola Mays, 143 W Grand
Fresno—Alice Stokes, 171 Blackstone
Glendale—Clifford Carpenter, 236 So Brand
Hermosa—Winifred Dietz, 77 17th
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Mary Adams, 4004 La Crescenta
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 1423 W 68; Helen Mouton, 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Carrie Love, 1540 W Jefferson
Modesto—Alma Ladd, 201 Eye
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, 6169 Southside
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Sonja Samiran, K P hall, 115 N Tremont
Pasadena—Max & Frances Flickinger, 293 N Euclid
Pomona—C L Tuntland, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, 4553 North ave
San Bernardino—Mr and Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, Robinson bldg, 520 E st
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40 B S 1st
San Leandro—Barbara Lyons, 209 Joaquin
San Rafael—Helen Wade, 701 Mission
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Robert Sikking, 227 E Arrellaga
Santa Cruz—Pauline Powell, 916 Riverside
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 846 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace & Laurance Swannell, 48 W Poplar
Taft—Della Shutts, 631 North
Van Nuys—Vera Stenen, 5745 Woodman; Rose Schneider, 14440 Hamlin
Ventura—Wm Noonan, 2095 Poli
Visalia—Alice Stokes, Johnson hotel
Vista—Sonja Samiran, 504 S Sante Fe
Walnut Creek—Marie Giles, 1360 Locust
Whittier—Adelyn Thomas, 103 S Friends
Yucaipa—Unity, Woman's Club

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Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1441 Welton
Grand Junction—Mabel Donaldson, No 12th

CONNECTICUT

Bridgeport—Helene Kersten, 199 Fairfield
West Hartford—Faith Cornwall, 1 Walbridge rd
New Haven—Bonnie Adams, Hotel Taft

DELAWARE

Wilmington—Adelaide Cotter, 13 E 14

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FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce auditorium
Daytona Beach—Mary Huck, 174 B'way
Delray Beach—Lucy Stringer, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club; Maud Guitteau, 11 NE 8th
Ft Meyers—Ann Werner, 1200 Lafayette
Hollywood—Nora Campbell, 211 Morse arcade
Jacksonville—Wm & Bonnie Grenson, 634 Lomax
Lakeland—Dan Gunderson, 421 E Park

Lake Worth—Maud Guitteau, 908 Lucerne, room 4
Miami—John Baughman, 412 NE 22 st
Miami Beach—May Stoiber, 5501 Pine Tree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Eva Rosencrans, 114 W Garden
Sanford—Carolyn Parsons, Valdez hotel
Sarasota—Dorothy Roy, Women's club
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal Rosencrans, 707 Florida ave

GEORGIA

Atlanta—Wendell Mixson, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Wendell Mixson, Hotel Lanier

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

ILLINOIS

Alton—Elise Eckert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parish House
Chicago—W I & Anna Hoschouer, 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gordon, 4307 S Mich; John Johnson, 1650 S Central Park
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Unity, Hotel Byers
Peoria—Eva Conover, Woman's club, 301 N Madison
Rockford—Bernice Biggers, 115 S Regan
Springfield—Eva Conover, 709 S 7th

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Gary—Grace Free, YMCA 225 W 5th
Hammond—Grace Free, K of P hall
Huntington—Eleonore Krafft, Court house
Indianapolis—Margaret Strahle, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

Des Moines—Chas Roth, 3118 Grand
Sioux City—Grace Dickhaut, Insurance Exchange bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 2160 N Oliver

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox, 2907 Virginia

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—Gilliam David, 721 College

MAINE

Portland—Unity, 526 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—Elinor MacDonald, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Unity, Woman's league
Bay City—Aelola James, 231 Wash
Birmingham—Frank Glabach, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd Unity, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Lois Anderson, 146 Englewood
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, 530 Scribner ave NW
Jackson—Unity, 400 S Jackson
Kalamazoo—Amy Moffatt, 209 W Dutton
Lansing—Nora Hines, YWCA bldg
Midland—Aelola James, Community center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 71½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy
Saginaw—Michael Giannuzzi, Woman's club
St Clair Shores—Eve Edeen, 23462 Jefferson

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

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Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, Dan N Saunders, 707 W 47th
Lemay—Julia McKee, 3701 Bayles
Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—Wm Helmbold, 4526 W Pine; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 4328 Easton

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Bozeman—Mary Wessel, 103½ Bridges A

utte—Mary Wessel, YMCA
reat Falls—Lillian Cook, 1023 2 ave S
ivingston—Mary Wessel, 118 E Callender

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maha—C N Broadhurst, 1317 N 42d

NEVADA

eno—Robt & Fay Caswell, 847 University

NEW JERSEY

sbury Park—John Manola, Asbury Park One Press Plaza
ackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Beuzell hotel, 456 Broad
lainfield—Clarion Lindas, Babcock bldg
aterson—Gladys Stevenson, 35 Church
idgewood—Louise Gerhold, YWCA, 112 Oak
renton—Edith Berry, 135 Academy

NEW MEXICO

lbuquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

lbany—Marian Hoagland, YWCA
uffalo—Lillian Matthews, Statler hotel
lmira—Florence Duncan, 455 W Gray
lushing—Adele Woodruff, 135-42 40 rd
orest Hills—Adele Woodruff, Tennis Grill, 6 Burns
reat Neck—Emma Jean Sartori, 1 Ash
thaca—Russell Kemp, 436 N Geneva
ew Rochelle—Ethel Nickelsen, YMCA 175 Division
ew York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton, 360 W 125, Rooms 2 & 3; Janet Holland, 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
toslyn Estates—Adele Woodruff, 53 Mineola
chnectady—Marian Hoagland, Lafayette & Chapel
yracuse—Russell Kemp, 110 Onondaga A
roy—Marion Hoagland, 1913 5th ave
alley Stream—Stella Wrenn, 145 S Franklin
White Plains—Eleanor Drew, 254 Martine

NORTH CAROLINA

sheville—Velma Hoffman, 430 McDowell

OHIO

kron—Wm Fischer, 1075 W Market
anton—Fred Beale, 203 6th N W
incinnati—Erma E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
leveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
olumbus—Joe Jones, 50 West 5th ave
ayton—Ethel Crouch, 1008 Grand ave
amilton—Mary Harding, 117 Ross
Mansfield—Unity, 29½ N Walnut
Marion—Ethel Wallace, YMCA
Springfield—Ross Goodman, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Wm Fischer, 156 High NE
Youngstown—Wm Fischer, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 1101 Johnstone
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 25 E 19; Etta Martin, Alvin hotel

OREGON

Eugene—Hugh White, 1215 Oak
Portland—Marian Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Chattanooga—Unity, 517 McCallie
Memphis—Hassell Self, 1911 Madison; Montee Falls, YMCA bldg
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnson, 901 Page
Houston—Dale & Donna Newsum, Scanlan bldg; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1509 B Ave M
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—E MacPherson, 2701 Rockefeller ave
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 1125 W Nixon
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald O'Connor, Arcade bldg; Ella Peterson, 1251½ Bothell
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Mercer—Ella Beierle, Rice lake
Milwaukee—Mae Lundahl, 1820 E North;

Emma Terrien, 634 W Wisconsin
Sheboygan—Lu Verna Bauer, 1603 S 9

CANADA

Hamilton—Unity, 623 Main E
London—Herbert Nicklin, 70 Dundas
Montreal—May Duncan, 2132 Tupper
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Windsor—Unity, Murray bldg, Pitt st W
Winnipeg—Edna Bowyer, 360 Young

ENGLAND

Carnarvon, North Wales—Dora Johnson, Llanfair hall
Easington Village—Thomas Merrington 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Rusel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durham

FRANCE

Paris—Gabrielle Nahas, 93 Rue Truffant

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Italian: Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Godesberg/Lannerdorf, British Zone; in Swedish & Finnish: Maija Blomberg, Tervakoski, Finland; Shigeharu Uchida, 2997, 2 chome, Kasuga-cho, Nerima Ku, Tokyo, Japan; W A DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close co-operation with the Unity School of Christianity, but Unity is not a donomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

You Can Be Healed

By Clara Palmer

"God's will for you is wholeness," declares Clara Palmer in her book *You Can Be Healed.* During her many years of experience as a registered nurse she learned that the body can be renewed through prayer, and she was able to instruct others in spiritual methods of attaining and maintaining health.

In separate chapters she deals with the various parts of the body, first discussing their physical function and then their spiritual relation to the body temple as a whole. Each chapter includes suggestions for establishing harmony in that part under discussion and gives a strong affirmation to be used during meditation.

"Because I was healed through prayer although my condition had been termed hopeless, because I have personally witnessed the healing of incurable diseases and have read letters from hundreds who have been restored to health, I know that you can be healed." The unwavering faith of the author permeates her simple words, showing the reader that he, too, can attain healing through turning to God in prayer.

(*You Can Be Healed* is priced at $1 a copy.)

Unity Books and Booklets

For Beginners in Truth	Beginning Again		$1.00
	Doctor Houston Speaking		1.00
	Favorite Unity Radio Talks		1.00
	God a Present Help		1.00
	God Is the Answer	*Dutch, English*	1.00
	Great Physician, The		1.00
	How I Used Truth	*German, English*	1.00
	Lessons in Truth	*English, Italian, German, Spanish, Russian, French, Dutch*	1.00
	More Wonderful You, A		1.00
	Myrtle Fillmore's Healing Letters		1.00
	New Ways to Solve Old Problems		1.00
	Peace Begins at Home		1.00
	Prove Me Now		1.00
	Story of Unity, The		1.00
	Things to Be Remembered		1.00
	Whatsoever Ye Shall Ask		1.00
	You and Your Child	*French, English*	1.00
For Healing	Christian Healing	*German, English*	1.00
	Divine Remedies		1.00
	Jesus Christ Heals		1.00
	Truth Ideas of an M.D.		1.00
	You Can Be Healed	*Swedish, English*	1.00
For Prosperity	Both Riches and Honor	*French, English*	1.00
	Prayer in the Market Place		1.00
	Prosperity		1.00
	Prosperity's Ten Commandments		1.00
	Working with God		1.00
For Inspiration	Best-Loved Unity Poems		1.00
	Be of Good Courage		1.00
	Household of Faith, The		5.00
	Lovingly in the Hands of the Father		1.00
	Mightier than Circumstance		1.00
	Prayer Changes Things		1.00
	Sunlit Way, The		1.00
For Devotion	Effectual Prayer		1.00
	Holy Bible, American Standard Version		1.00
	Keep a True Lent		1.00
For Advanced Study	Atom-Smashing Power of Mind		1.00
	Christ Enthroned in Man		1.00
	Have We Lived Before?		1.00
	Know Thyself		1.00
	Let There Be Light		2.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis		1.00
	Mysteries of John		1.00
	Selected Studies		1.00
	Talks on Truth		1.00
	Teach Us to Pray	*French, English*	1.00
	Twelve Powers of Man, The		1.00
	What Are You?		1.00
For Children	Adventures of the Seven Spartans		1.00
	Barky's New Home		1.00
	Barky and His Friends		1.00
	Crybaby Kangaroo		1.00
	Jet's Adventures		1.00
	Jet and the New Country		1.00
	Jet's Choice		1.00

Greeting Booklets	Be at Peace	.10	Land Is Bright, The	.10
	For Thy Benediction	.10	Mental Equivalent, The	.10
	Gift of Immortality, The	.10	Recipes for Living	.10
	God Bless Your Birthday	.10	Sanctuary	.10
	Great Helper, The	.10	Stream of Life, The	.10
	Holy Bread	.10	Where I Am King	.10

(Any 12 of these booklets $1. Envelopes included)

NEWS *from* UNITY

"A Dog in the Hills"

Boys and girls will enjoy reading in the June *Wee Wisdom* the story "A Dog in the Hills," by Frances M. Warren. This is the story of a boy who lives near a wooded, hilly area and longs for a dog to roam the hills with him. When a kennel is opened in his neighborhood he attempts to solve his problem by going to work for the man who operates the kennel.

Several surprising things take place to complicate the situation, however; and all add up to a good story that teaches a good lesson. This issue also includes other character-building stories, poems, a song, paper dolls, and special features that make *Wee Wisdom* enjoyable and helpful for boys and girls. The subscription price of $2 a year brings twelve exciting, colorful, and helpful issues. If you know children who do not receive *Wee Wisdom*, why not send them a subscription for the magazine?

Young Adults' Retreat in July

We would like to remind you that a new event to be held at Unity Village, the Young Adults' Retreat, is scheduled for July 9 to July 14. This retreat is open to young men and women between the ages of 21 and 30, and those wishing to attend need not belong to the Youth of Unity organization.

The Young Adults' Retreat will include classes, meditation periods, social events, and other enjoyable activities. Those planning to attend should write for reservation blanks to the Director, Young Adults' Retreat, Unity School of Christianity, Lee's Summit, Missouri.

Coming Next Month in UNITY

A new six-part serial by Kathryn Sanders Rieder begins in the July issue of *Unity* magazine. This serial is entitled "Even Our Faith," and the first installment is "Faith Is a Way of Life." The author says:

"The great periods in the lives of both men and nations have been periods of great faith. All of us everywhere need a faith so constant that it becomes a way of life.

"It is dynamic faith," she assures, "that enables us to live well. Some persons have delighted the world with the results of their faith. How some skeptics must have smiled at the Wright brothers as they worked in their little bicycle shop to build a machine that would fly! But their faith brought a new age."

The author tells of one woman who expresses her faith by devoting thirty minutes daily to doing unselfish acts for God. Writing a friendly note, calling on a shut-in, making cookies for a lonely neighbor—these are some of the kindnesses she adds to her day and thereby blesses herself as well as others.

In subsequent installments the author discusses various other helpful aspects of faith, relating them to our everyday lives. Be sure to read these articles beginning with the July issue.

Auto Blessing Card Recommended by Houston Post Reader

This is part of a letter recently printed in the Houston (Texas) Post in reply to a previous inquiry about Unity's automobile blessing card *God Bless This Automobile:*

"My daughter in California carries one [automobile blessing card] in her car. She drove all night through a dense fog up the Feather River road with her children sleeping in the car.

"A few nights ago she drove seven miles along a mountain road in a blinding snowstorm. She said she would have missed a turn except that a clock on a service station was lighted.

"We had the card in our car on a 9,000-mile trip. One night we drove through mountains without brakes. There was nowhere to get off the narrow road to have them fixed, so we had to keep going.

"We all feel safe with this prayer going with us."

Unity's automobile blessing cards are priced at 2 cents each, and you may order them from Unity headquarters or from your local Unity center.

Cafe Proprietor Acknowledges God

There is a cafe in Boonville, Missouri, that caters to a sizable tourist trade. Each patron of this cafe receives, with his meal, a little card that bears these words:

"I acknowledge God as the Giver of all my blessings. I thank Him for this food and ask Him to watch over me to the journey's end."

Also, in this unusual cafe the walls are hung with several fine pictures of Jesus.

Pete Christus, the owner of this cafe, truly acknowledges God as his partner; and the story of his success through the use of practical Christianity is an inspiring one, indeed. You can read this story in full in the June issue of *Good Business* magazine, in the article "I Acknowledge God," by J. L. Keith.

You will like this unusual and moving article, as well as the other articles, poems, and features that *Good Business* offers each month. A year's subscription for *Good Business,* twelve inspiring issues, is only $1.

Unity Literature for the Blind

For more than thirty years Unity has been publishing Unity literature in Braille and sending it free of charge to blind persons. Today Unity Braille publications are to be found in almost every library, school, and home for the blind, as well as in the private homes of thousands of individuals.

If you know a blind person who reads revised Braille and who would like to receive Unity literature in Braille, we will be happy to send it to him. Just write to Unity headquarters and tell us the person's complete name and address, which periodical is most suitable for him, and which grade of Braille—1½ or 2—he is able to read. These are the Unity Braille publications available:

For Young People—Grade 2 Braille: *Wee Wisdom,* a monthly magazine for children; *You,* a monthly magazine for teen-agers.

For Adults—Grade 1½ Braille: *Daily Word,* a monthly magazine with a meditation, prayer, and Bible verse for each day; *Lessons in Truth,* Unity's basic text-

book, by H. Emilie Cady; *Finding the Christ,* an inspiring booklet, also by Doctor Cady.

No charge is ever made for Unity's Braille publications, for this work is supported entirely by love offerings.

"We Have Our Part to Do"

"She was both determined and considerate, that woman. We try to think as she thought and we hear her saying to herself: 'I don't want to draw attention to myself, but I *must* be healed if healing is possible. If I do but touch His garment, I shall be made whole.' "

Thus begins the article "We Have Our Part to Do," by Winfred Rhoades, which appears in the June 5 issue of *Weekly Unity.* In this article the author relates the story of the woman who was healed when she touched the hem of Jesus' garment, and other healing acts that Jesus performed. All point up the fact that we have our own part to do in order to experience spiritual healing.

Be sure to read this helpful article in the June 5 issue of *Weekly Unity,* as well as all the other excellent features that this periodical offers regularly. *Weekly Unity* is $1 a year for fifty-two weekly issues.

A Special Gift for a Graduate

For anyone who is graduating from high school this month, *You* magazine is the perfect gift. It has articles to help teen-agers solve their problems in health, new jobs, social relationships, and other fields important to all young people.

In the June issue is the second of two excellent articles by Duane Valentry entitled "Why Pray?" In it a number of well-known men and women tell in their own words why they believe in the power of prayer. The article is accompanied by photographs of Bing Crosby and his sons, Rosalind Russell, and Perry Como.

Also in the June issue is a baseball story by Jay Worthington entitled "That Little Extra." In this story Pete Hunter is trying to win a college scholarship and to break a pitching record all in one afternoon.

Each month *You* offers pictures, poetry, articles, stories, and many fascinating feature departments. *You* magazine, the teen-ager's best friend, only $1 a year.

"WE HAVE NEVER HAD ANYTHING THAT HAS HELPED US MORE"

The superintendent of a vocational school for girls writes: "It has been a great deal of assistance in our work to receive the *Unity Sunday-School Leaflet.* We use it not only in Sunday school but constantly in youth meetings.

"If the teachers fail to get their *Leaflets,* they come to me asking for them. We have never had anything that has helped us more. We so greatly appreciate this service and certainly shall be grateful to you for continuing it."

Last year Unity's Silent-70 ministry sent without charge thirteen subscriptions for the *Leaflet* to this school for its use, and the foregoing letter was received in reply to our inquiry whether we should continue the subscriptions.

Each year Silent-70 sends Unity literature to thousands of military and civilian hospitals, schools, prisons, and other institutions, and many letters of appreciation are received in return. No charge is ever made for this service, as it is supported entirely by the contributions of friends who wish to help others in this way.

If you would like to have a part in the Silent-70 work, address your contributions to Silent-70 in care of:

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

"An Unforgettable Experience"

Most of us have, from time to time, inspiring experiences that lift us out of the commonplace. Glimpsing a great truth, hearing a beautiful melody, seeing a painting that has unusual depth and perception—these are some of the things that can open new vistas in our lives.

A friend who lives in Germany had such an experience upon attending a Unity service for the first time. She writes:

"The most beautiful part of that evening's meeting came with the record of the Lord's Prayer spoken by Charles Fillmore! Tears rolled down my cheeks when I heard his voice, so quiet, so still, so peaceful, so devout, as though a great stream of life would take my sorrows and wash them all away. That is how I felt! It has been an unforgettable experience for me, and I am grateful that I was privileged to hear this voice!"

Charles Fillmore's recording of the Lord's Prayer has inspired many persons and is used throughout the buildings at Unity headquarters each working day in a devotional period. The reverse side carries an organ solo "God Bless You, Everyone," composed by Carl Frangkiser, the theme music of the "Unity Viewpoint" radio programs. You may have one of these records for use in your own home for only $1.50. They are available at your local Unity center, or you may order them direct from Unity headquarters.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

How far

ONE STONE'S RIPPLES CAN REACH

"To try to improve *Daily Word* would be harder than to gild a lily," writes one reader from California. "Every day, and many times a day, I bless Silent Unity and all of Unity. I get *Daily Word* and UNITY magazine every month, and I could never tell you how far-reaching are the ripples from the first 'stone I threw into the lake.' Just one instance:

"My grandson's wife some years ago gave her mother some copies of *Daily Word* and UNITY that I had given to her. The mother gave them to her son and his wife, who ordered subscriptions for both, and so down the line to dozens who now subscribe, and multiply that by many groups and families. How far-reaching one little stone's ripples can be! Seldom a month passes but there is someone new to buy magazines for."

This is how the Unity teachings have spread through the years—one person enjoys a magazine or book and orders it for a friend, who in turn sends one to someone else. It is natural for readers of Unity's literature to want to share the wonderful Truth that has helped them, either by passing along old copies of Unity's magazines or by ordering new subscriptions. Many persons regularly send at least one subscription each month, thus keeping the circle ever widening. If you know someone who would enjoy *Daily Word* or UNITY, why not order subscriptions today? Either magazine is $1 a year.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

TO HELP YOU DEMONSTRATE PROSPERITY THIS SUMMER

Charles Fillmore, in his book *Prosperity* (featured in the Summer Demonstration Program), says that right giving is the key to abundant receiving. The Prosperity Bank plan can help you to give rightly and to receive abundantly. This plan is suggested in the Summer Demonstration Program guide booklet to help you demonstrate prosperity.

During the plan you deposit a coin a day for seven weeks and use the daily prayer drill outlined in the instruction folder that comes with your Bank. Silent Unity also prays with you for your prosperity. The amount you save can be used to share UNITY magazine with others, thus opening the way for more good to come into your life. Fill in the coupon below and order your Bank from:

Unity School of Christianity, Lee's Summit, Missouri

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

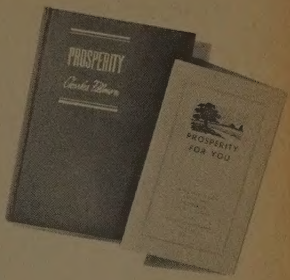
Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-6-55

PROSPERITY IS FOR YOU



"Do not hesitate to think that prosperity is for you," urges Charles Fillmore in his book *Prosperity*. "Banish all thoughts of being a martyr to poverty. . . . Overcome any leaning in that direction and every idea that you were meant to be poor. No one is ever hopeless until he is resigned to his fate."

Charles Fillmore not only believed that prosperity is within reach of everyone, but he showed clearly how to apply the prosperity laws in his book *Prosperity*. Because it has helped so many Truth students to demonstrate abundance, *Prosperity* has been chosen for Unity's 1955 Summer Demonstration Program. This is the time when Unity students seek to demonstrate a specific good that they desire, and this year's goal, of course, is prosperity. To help you in your demonstration, the guide booklet *Prosperity for You* has been especially prepared.

You can claim the abundance that is rightfully yours by taking part in the Summer Demonstration Program this year. Send for your copy of *Prosperity*, priced at $1; receive the free guide booklet; and learn to demonstrate prosperity. (If you already have the book, the guide will be sent free on request.)

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

I Have Found Peace

I have found peace when summer afternoon
Turns into twilight, where the clear lagoon
Reflects the sunset's lavender and gold.
And I have felt it, like a wrap, infold
My being in the depth of some old wood;
For I have realized that life is good.

In city streets as on the open range
I have found peace and known that fear is
strange,
False as the fancied presence of a wraith,
For peace is ever the result of faith.
It has not time, no special bit of sod:
Peace is the omnipresent grace of God.

—*Nina Stiles*